Of the great enmity of the Serpent against the seed of the Woman, which witnesseth against him where he rules, both in Rulers Priests and People: Whose hearts are now made manifest in this great day of the Lords power; wherein he is sending his Sons and Daughters in the power of his spirit to run to and fro to declare his word.

4151. de. 6.
1-13

Which

Discovereth the state of *England*, who according to her own lusts hath heaped up Teachers to her selfe that hath spoken smooth things to her, calling her the beautifull Church and Spouse of Christ; but in the day of tryall she is found in enmity to Christ in his appearance in his children, and to be in the estate deluded from the spirit of truth, recorded in 2 *Tim.* 4. 2, 3. Which cannot indure sound Doctrine, having itching eares and turns them away from the truth to fables; and now are *Englands* Teachers tryed, she hath heaped up to her selfe; and their doctrine proved: and their Ministery made manifest in the great enmity they manifest against Christ in persecuting the bodies of his Saints, them to destroy whom he hath sent to preach freely his eternall Word: for which they are stoned, beaten, and imprisoned, and many of *Englands* Teachers whom she upholds, stirs up the people so to doe: Being deceived, not regarding what is spoken, that neither fornicator, nor idolater, nor a adulterer, nor effeminate, nor abuser of themselves with manking, nor coveteous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdome of God, 1 *Cor.* 6. 9, 10.

A true testimony of him the world knows by name, WILLIAM DEWSBERY, *and in scorne calls* Quaker; *who hath been by them imprisoned in* York, Darby, Leicester, *and* Northampton, *where he is now kept in the common Goal for the word of God and testimony of Jesus Christ.*

Also his Call to the Ministry of the everlasting Gospel by the full voyce of the spirit of God and his mighty power destroying with the flaming sword the disobedient that would not stand in his counsell and causing the soule to submit to his counsell the light that comes from Christ in it to waite on him to open the seales of the Book, and make known the mystery of eternall life to the soule, the Scripture testifieth is in Christ the truth of it to know as it is in Jesus

The word of the Lord to all in *England* whom the Lord hath betrusted with Power from the highest to the lowest, to see the peace be kept, and to judg the cause of the People with righteous judgement.

With a lamentation over all in *England*; who oppose Christ in his spirituall appearance, and so slight the day of your visitation to your own destruction.

From the common Goal in *Northampton* the 25 day of the 4 month. 1655.

LONDON, Printed for *Giles Calvert* at the West end of *Pauls*. 1655.

BRITISH MUSEUM

The Discovery of the great enmity of the Serpent against the seed of the woman which witnesse against him where he rules, both in Ruler Priest and People.

Oh people in England !

AM I become your enemy, because I tell you the truth; and deales plainly with you in declaring the minde of the Lord unto you? which in the eternall riches of his love he hath made known unto me, by the word of God and testimony of Jesus Christ, for which word and testimony I suffer outward bonds and persecutions, as my Lord and Master did; who was called a blasphemer, Belzebub the Prince of Devils, by the High Priests; who cryed to the unjust Magistrates, to deli- him up into their hands, that their persecuting murthering spirits, that thirsted after his blood, might be satisfied; which the unjust men in Authority to doe them a pleasure, in satisfying their wills abused their power, and delivered him up; and though they proved not any thing against him, they put him to death, calling him a blasphemer; and he sealed his testimony with his blood : And all my holy Brethren, Prophets, and Apostles, were called Blasphemers, Heriticks, Seducers, and Deluders, by the false Prophets, High-Priests, and Pharises then; who professed the name of God in words, but denyed him in their practises; and persecuted his children, who were guided by his word, under the names formerly written; as I and my brethren is now persecuted by the same generation, which professe God and Christ in words, but denying him in their practises, living in pride, and pleasures, envy and murder; every way persecuting, and seeking to destroy the bodies of the Saints of the most high God; where the righteous seed is raised up, which witnesseth against their unrighteous practises, and discovers them in their secret hypocrisie; which is hid under their voluntary humility, which causeth them to appear what they are, and manifests what was hid in their hearts, under their faire coverings of outward formes and profession of Religion, which they

now manifeſt forth by their fruit, whoſe children they are, in obedience to their father the Devil; who was a perſecuter and a murtherer from the beginning, whoſe works they now doe that profeſſe Chriſt in words, bnt denies to be guided by his ſpirit; for his ſpirit is no perſecuter: and ſo are they made manifeſt (in what they doe) to all that have eyes to ſee, that they are ſtrangers to Chriſt, while they continue in Cains nature perſecuting the righteous ſeed without a cauſe, as he did, and doth in this Nation; both in the North of it, and in other Priſons in ſeverall places of it, there hath been caſt into them the Saints and Children of the moſt high God for obeying his will, in witneſſing forth his eternall Word that he hath made manifeſt in them: And no breach of any Nationall Law proved againſt them, but a Popiſh Law made in Queen *Maries* Reigne, which ſome hath ſuffered under; and many others of the Saints and Children of the moſt high God, they have perſecuted and caſt into Priſons, and not the breach of any Nationall proved againſt them; but in the pride and envy of their hearts doe they perſecute the innocent, to ſatisfie their own wills; as I am a witneſſe againſt them who have perſecuted me, and caſt me into Priſon under the name of a Seducer (as they ſay,) For the Seducing of the People of this nation, and for ſuſpition of Blaſphemy, and breaking of the publick Peace, in diſperſing Principles contrary to the truth of the Goſpel, and Peace of the Nation; and not any accuſer appeared to my face to prove what they charge againſt me, as is formerly written, either by the Law of God or the Law of the Nation; but the Serpent in whome he rules, hath manifeſt his enmity againſt me, whome the Lord hath redeemed from the Earth; and ſent to preach the verlaſting Goſpell to thoſe that dwell upon the Earth; and to witneſſe againſt the wickedneſſe of the dark world that the deeds thereof are evill, for which teſtimony the world that hates the light that comes from Chriſt whom they ever perſecuted to fulfiill the meaſure of their fathers iniquities; hath me and my brethren perſecuted under the names as formerly written; charging me with making tumults and breakiug the publick peace, for walking in obedience to the ſpirit of Chriſt, which guided all he ſent to preach his Goſpel, to run to and fro as I have done in thee oh *England*! that knowledge may be increaſed, as is recorded in the Scripture of truth, *Dan.* 12. 4. And is according to the commands of Chriſt; Goe your

wayes

wayes, Behold I ſend you forth as lambs among wolves, carry neither purſe nor ſcrip nor ſhoos, and ſalute no man by the way, and into what Citty yee enter, and they receive you, eat ſuch things as is ſet before you, *Luke* 10. 3, 4, & 8 verſes. But beware of men, for they will deliver you up to their Counſell, and they will ſcourge you in their Synagogues, and you ſhall be brought before Governours and Kings for my names ſake, but he that endures unto the end ſhall be ſaved, *Mat.* 10. 17, 18, & 22 verſes.
According as it is written thewicked world that always did as they now doth perſecute the Meſſengers of Jeſus Chriſt, who to them were and are ſent to witneſſe againſt them in their Markets and meeting places that their deeds are evill; which the children of this Generation, that are ſtrangers to the leadings of the Spirit of truth, calls them that are guided by the Spirit to walke according to the Scripture; makers of tumults, movers of ſedition, breakers of the publick peace; as the unrighteous Generation did who perſecuted Chriſt and his Apoſtles, whoſe practice was to declare the minde of God in their Synagogues and Markets, as the Miniſters of Chriſt doe now; And they found him in the Temple ſitting in the midſt of the Doctors both hearing and asking the Queſtions, *Luke* 2. 46. When Jeſus came to *Nazareth* where he had been brought up, and as his cuſtome was, he went into the Synnagogue on the Sabbath day, and as was declaring the word of eternall life to the people, all they in the Synagogue when they heard theſe things he ſpake were filled with wrath, *and roſe up and thruſt him out of the City, and led him to the brow of the hill (whereon the City was built) that they might caſt him down headlong, But he paſſed through the midſt of them, and went his way*, Luke 4. 16, 28, 29, 30. And *Paul* an Apoſtle of Jeſus Chriſt not of man neither by man; but by Jeſus Chriſt, and God the Father, who raiſed him from the dead, *Gal.* 1. 1. He was a choſen Veſſel unto the Lord, to beare his name amongſt the Gentiles, and Kings, and the children of Iſrael, *Acts* 9. 15. It was his practiſe to goe too and fro to preach the word of eternall life to the people in their Synagogues and Markets, as the Miniſters of Chriſt doth. When *Paul* and *Silas* came to *Theſſallonica*, where was a Synagogue of the *Jewes*; *Paul* as his manner was went in unto them, and three Sabbath days reſoned with them out of the Scriptures, *Acts* 17. 1, 2. When *Paul* went unto *Athens* his ſpirit ſtirred in him

when

when he ſaw the whole City given to Idolatry, therefore diſputed he in the Synagogue with the Jewes and with the devout perſons and in the Markets daily with them that met with him. Then certain of the Phyloſophers of the *Epicureans* and of the *Stoicks* encountred him, and ſome ſaid what will this babler ſay, other ſome he ſeemeth to be a ſetter forth of ſtrange Gods, becauſe he preached unto them Jeſus and the Reſurrection, *Acts* 17. 16, 17, 18. verſes.

And all my Brethren this day with me, that witneſſeth Chriſt Jeſus riſen from the dead, and are ſent to preach Chriſt the Reſurrection, who hath enlightned every one that is come into the world; that all his light that from him comes, that ſhewes them ſin; waite for his power to cleanſe them from ſin, and raiſe them out of the fallen and dead eſtate, by the power of his Reſurrection, to live in pure obedience to God.

We are by theſe the world calls their Miniſters and Teachers, withſtood as *Jannes* and *Jambres* withſtood *Moſes*. But the Lord is making them daily manifeſt that all ſhall ſee their folly, and by them be no more deceived, 2 *Tim.* 3. 8, 9. And as the heathen Phyloſophers, before written, encountred *Paul*, ſo hath theſe men encountred with us, as before written, for witneſſing Jeſus the Reſurrection, and the true light that lightnerh every one that comes into the world.

And as *Tertullus* the heathen Orator accuſed *Paul* before *Felix*, *Acts* 24. 1, 5. *We have found this man a peſtilent fellow, and mover of ſedition amongſt all the Jewes throughout the world, and a ring-leader of the Sect of the Nazarens.* The ſame ſpirit that was in the heathen Orator *Tertullus* that led him to accuſe *Paul* before *Felix*, did *Edward Bowles*, whom the people of the world calls Miniſter, and teaches in the high place in *York*; manifeſt to be in him, who never had ſpoken to me, when he by that dark ſpirit was led to give in an information againſt me; and at the time when it were expected I ſhould have the priviledge of the Law, (that theeves and murtherers had) by it to be tryed, and my accuſers to appear face to face, the ſaid *Edward Bowles* did not appeare to prove againſt me what was written in the Information; neither a perfect copie of it would he or they that had it in keeping give to me when it was demanded, leaſt their works of darkneſſe ſhould be brought to light; but what was brought to light

when

when it was demanded of *Edward Bowles* : This is a perfect copie that he wrote with his own hand, as followeth :

It is informed that on *William Deusbery*, a ringleader of the persons called *Quakers*, goes up and down the country of *York*, and is now in the west riding thereof, disperſing principles prejudicall to the truth of the Goſpel, and peace of the Commonwealth : It is therefore deſired, that ſeeing no man is allowed publickly to exerciſe his gifts to a particular Congregation unleſſe he be firſt tryed and approved, that the ſaid *William Deusbery* may not be permitted to go up and down from place to place teaching, untill he receive approbation of ſome perſons, who ſhall be thought fit to judge how agreeable his principles are to truth and peace.

This is the ſubſtance of what I delivered into Mr. *Payler*; but the particular words I canot exactly remember, but I beleive they doe not any thing conſiderably vary from this Paper. *E. B.*

This man whom *Edward Bowles* call Mr. *Payler* was the foreman of the Grand Jury, to whom he delivered the Information againſt me, that they it might deliver to *Hugh Windham*, who ſate Judge of life and death at the generall Aſſizes holden at *York*, about the time of the 13 and 14 dayes of the firſt moneth called *March*, 1653. Upon the ſight of the Information given in againſt me, the Judge granted a Warrant in the open Court to the men that was in Commiſſion to doe Juſtice in *Yorkshire* to apprehend me.

Which after that time, I being at a place called *Tholthorp* about 10 miles from *Yorke* in the North riding thereof, and many of the ſervants of the living God with me waiting on him his power to manifeſt to his glory; And while we were together there came one *George Mann* in great rage two ſeverall times, with an Iron forke to ſatisfie his bloody thirſty minde; the Lord with his power did him chaine, and prevented his bloody intents; To ſatisfie his will on me, he went to *Thomas Dickeſon*, who was at a place called *Kirby*-Hall in *Yorkeſheire*; and he accuſed me (as *Thomas Dickeſon* ſaid before him) that I ſaid I was Chriſt, upon which accuſation he granted forth a Warrant on the 26 day of the ſecond month called *Aprill* : And on the 27 day, I being with

with the children of the Lord (at *Crake*,) *John Lockwood* called high Conſtable apprehended me with the Warrant before mentioned ; and the day beir g far ſpent, he ſaid to the friends with me, if they would ingage for my appearance the next day, he would ſhew me that favour that I ſhould ſtay with them that night ; (I replyed theſe words) not any man ſhall ingage for me, neither deſire I favour at the hands of men, if thou haſt power over the body doe with it what thou haſt power : Then *John Lockwood* ſaid, the day is far ſpent, I ſhall not goe with thee to the Juſtice to night, untill to morrow ſtay at thy friends houſe. Reply, If thou ſay I ſhall ſtay here, if the Lord pleaſe I ſhall be ready to goe with thee, where he gives thee power to have me ; ſo he went away and ſaid he would ſend for me the next day : and in the night ſeaſon many of the Lords ſervants and children was with me waiting on him, who is worthy to be waited on, for he is good to the ſoules that waite on him, and to the ſoules that ſeek him ; when much of the night was ſpent, the inhabitants of *Crake* in great rage and fury came to the doores and windows of the houſe, like the inhabitants of wicked *Sodom*, crying and ruſhing at the doores, and ſaid they would have me forth to diſpoſe of me according to their wills, for I ſhould not be there ; and *John Lockwood* high Conſtable, ſo called, who ſaid I ſhould be there untill the next day, yet to doe the people a pleaſure he contrary to his word came in and took me forth, and had me into the ſtreets, where the people ſhouted with a loud voyce, as they had me to and fro from one houſe to another (where they ſould Ale) till the people in one houſe let them in, and there they ſet two men to watch over me untill the next day, which was the 28 day of the month before written ; on which day they had me before *Thomas Dickeſon* who granted forth the Warrant for me to be brought before him, and did me examine, and it was manifeſt before him, that what I was accuſed of in the Warrant, and (the day the Warrant mentioned my being in that place) was falſe, for I had not been in that place that day, neither could they prove any ſuch words ſpoken by me as I was accuſed of ; and when he had nothing againſt me in that Warrant, then he did commit me to Priſon by a Warrant that he ſaid Judge *Windham* granted forth at the general Aſſiize, before written, which Warrant I never ſaw.

A true

A true Copie of the Mittimus, as followeth.

North riding of *Yorkshire.* } *To the Sheriffe of the ſaid County of* York, *and to the Keeeper of the Goale of the Caſtle of* York.

WHereas there was a Warrant directed for the apprehending of *William Deusbery* of *Stanly*, for the ſeducing the people of this Nation, from Judge *Windham* the laſt Aſſizes; and he being brought before me, and refuſeth to finde ſureties to be of good behaviour and to appear at the next Aſſize to be holden for the ſaid County, to anſwer the premiſes: You are hereby required to receive into your cottody the ſaid *William Deusbery*, and him ſafely to keep, until he ſhall be delivered by due courſe of Law. Given under my hand and ſeal the 28. day of *Aprill*. 1654. *Thomas Dickeſon.*

According to his command, as aforeſaid, I was had to *Yorke* Caſtle and there kept priſoner untill the generall Aſſize, which was holden about the time of the 22 day of the 5 month called *July* in the year above written, and there *Hugh Windham* did ſit Judge of life and death, who at the Aſſizes before mentioned, which was in the firſt month called *March*, gave order to apprehend me, and according to his order it was done; and he coming to judge the cauſe between me and my acuſers, it was preſſed on him by ſome friends of the truth (for the truths ſake) that I might have the benefit as thoſe had that were arraign'd for fellony and murther, to be brought before him and the people of the country, and there my accuſers to appear face to face to prove their accuſation, that I might ſuffer according to Law, if I had it tranſgreſſed; otherwiſe that I might by it be cleared before the country of the [illegible]nod aſperſions and falſe accuſations they had publickly charged me withall; his promiſe was I ſhould be brought before him, and have a faire tryall at Law as other priſoners had; but he was not faithfull to doe as he had ſaid, before him I was not brought at that time nor any tryall had; but at the end of the Aſſizes cleared me by Proclamation, and ſent me a *Liberate* (as they call it) to paſſe away.

Into priſon I was caſt, as formerly written, the 28 day of the ſecond month (called *Aprill*,) and there was kept untill the 24 day of the 5 month (called *July*) and then was turned forth as is

formerly

formerly written, without any tryal or Law me read why they had kept me in prison that time: So for the truths sake; to that of God in every ones conscience I this day lay before, He that hath an eye to see let him see.

Which after the Lord by the arme of his mighty power had me set at liberty out of the hands of those unreasonable men; I journed as I was led by his spirit, his word in *Cleuland* and other parts in *Yorkeshire*; *Nottinghamshire*; and so to *Derby*, and as I was declaring the word of the Lord to the consciences of the inhabitants of *Derby*, there came two men and laid hold on me, and had me before the men who were in Commission to have done justice, who there did sit at the general Sessions holden at the Town, about the time of the 24. day of the 6 month called *Aug.* 1654.

When I before them was brought, the first Question to me by them propounded was, In whose presence dost thou stand? (the answer to them was) in whose presence, of the everliving God; the men called Justices replyed with these words, Jaylor take him away put him in prison for disturbing the Court, which was done at their command, into prison I was put, and when the day was spent *Thomas Toull* called the Mayor of *Derby* sent for me, and when I came before him he asked me what I came to the Town to doe? the answer to him, I came to declare the word of the Lord to the consciences of the inhabitants of *Derby*; the Mayor replyed, wilt thou goe out of the Town? answer to him, when the Lord orders me to go forth then I shall goe, till then I shall stay; then *Thomas Toull* the Mayor commanded the man to put me into prison againe, which was done; the next day about the 9 hour there came *William Bould* one of the Mayors officers, and said to me, if thou wilt goe forth of the Town and in it no more come, I will open the doores for thee to come forth; the answer to him, out of the Town I shall not goe until I am ordered of the Lord, and if thou openest the doore forth of the prison I shall not come till the man that said he had authority to put me in, come by the same authority and take me out, then away the man did goe, and afterwards did come, and the man whose name *John Slalom*, who put me in prison, opened the doore and took me by the arme and put me forth in much wrath, and delivered me to the other man whose name is before written who said he had order to put me forth of the Town, which he did, and strictly charged me

to

to depart out of their coaſts with many threatnings what ſhould be done to me, if in the Town againe I returned; but the words of vaine man was not regarded, into the Town I returned, and there did ſtay till I was free in my ſpirit to depart from thence.

Then I journeyed to *Leiceſter*, and was there the firſt day of the week which was the 3 day of the 7 month (called *September*,) And with me was many people to whom the word of the Lord was declared; and after the teſtimony of Jeſus was finiſhed to them, I went into the high place of the Town which the people of the dark world calls their Church, & after the man they call their Miniſter had done, the word of eternal life was declared to the conſciences of the people, who did hear with much attention, untill two men came to me and ſaid they had order from *Edmund Johnſon* called Mayor to take me away, and with violence drew me forth, and had me before the ſaid *Edmund Johnſon*, who commanded his officers to put me in priſon before he did me examine, which was done; and the next day the man that put me in priſon forth me brought before the Mayor and *William Billers* another of the Rulers of the Town, who did me examine; and not finding any thing againſt me, commanded *Robert Brewin* Keeper of the common Goal to put me out of the Town, and ſtrictly charged me to depart forth of their coaſts with many threatninge what they would doe if I again into the Town did come; but the threatnings of man was not regarded, into the Town I did return in obedience to the command of the Lord to finiſh the teſtimony of Jeſus I was to witneſſe to the conſciences of the inhabitants of the Town of *Leiceſter*.

Then in obedience to the Spirit of truth, I journed into *Northamptonſhire*, and in a Town called *Wellingborrow* and thereaways many did receive the word of life with much gladneſſe of heart: And at a time as I was going along the ſtreet in that Towne neare the houſe of *Thomas Maddens*, whom the people of the world calls their Teacher; to him did I ſpeak theſe words, Give over deceiving the people leſt the plagues of God fall upon thee; the anſwer to him was, if thou ſay I deceive the people make it appear wherein I deceive them; he replyed, thou tells them there is no originall ſin;

I required of him, didst thou hear me say so? to that he made no answer; then these words was to him declared, thou must either prove what thou accusest me of, or own thy condemnation upon thy false accusation; he fled away and did make no answer. About the time which was near 3. weeks after I was ordered of the Lord to return again to *Wellingborow*, and hearing there was a meeting at the Steeplehouse where *Thomas Andrew* was, who had me falsly accused, as is formerly written, for the truths sake into the Steeple house I did goe, and in silence did stand till the man called their Teacher had done, then I declared the word of the Lord to the people who did hear peaceably, and afterwards I spake in particular to *Thomas Andrews* to prove what he had falsly accused me of, in saying I deceived the people, and there make it manifest before the people or to own his condemnation upon his false accusation; but to what was required no answer he did make, but away fled, and the men that was there whom the world calls their Teachers: then *Henry Smith* who in that Town dwels, out of the Steeplehouse haled me into the yard, where the truth to the people was declared, who did there stand peacably to hear, till *William Baw* called high Constable did take hold on me, and had me away into the market place amongst the people; and said he would bring evidence against me for Blasphemy; so had me as prisoner too and fro in the market place, with so doing he made disturbance among the people; but when he could not prove what he had falsly accused me with, he let me goe; who at that present time went from amongst the people to a friends house, and came no more forth amongst the people in the market that day.

On The next day, being the 28 of the 10 month called *December*, 1654. *Richard Dentie* being Constable of *Wellingborow* came up to the inside house where I was and took me forth by vertue of a Warrant that had no name, but for one who is commonly called *Quaker*, and had me with it before *Thomas Penlow* called Justice *Wally* in *Northamptonshire*, who did me examine, what words upon reading any Law I had transgressed, but a Mittimus made and sent me to the common Goal in *Northampton*, on the 29 day of the 10 month called *December*, 1654. A copy of the Mittimus I was delyed by *John Sweet* keeper of

the Goal; and also the men that were in commission to doe Justice when it was of them desired in the open Court, at the generall Sessions holden at *Northampton* the 10 day of the 11 moneth by those whose names are *John Clark*, *John Parker* called Serjeant at Law, *George Benson*, *John Mansil*, *John Brown*, who there did sit in Commission to have judged the cause in righteousnesse between me and mine accusers; but when the Mittimus was read where the charge against me was written, not any appeared to prove what the Blasphemy was for which they committed me to prison in suspition of; neither they to me read any Law that any thing charged against me, had it transgrest; but againe to prison did me commit to answer at the Assizes holden at *Northampton* the 10 and 12 day of the first moneth called *March* 1654. And three times I was there brought before *Matthew Hale* who did sit judge of life and death to answer what might be objected against me; and the last time I before him was brought *Hugh Windham* was with him, who then was in commission with to have judged the cause in righteousnesse between me and my accusers; and though no any accuser appeared against me, to prove me the transgressor of any Law; neither would these that sate to judge my cause any Law to me read that any evidence given in against me was the trasgression of; but they me committed to prison where I had been amongst those arraigned for fellony & murther; so under all these lies and aspertions false accusations I suffer; and in stead of being cleared of them (when I was brought before those that are in Commission to judge with righteous judgement) more accusations is laid upon me by them; which was done by *John Parker* at the generall Sessions before written; and *Hugh Windham* at the generall Assizes, before mentioned, which both did accuse me in the open Court, before the people, that I was a seducer; and when I required them to make manifest wherein I did seduce any, they would not answer to what then was required; and a copie of the grounds of the evidence they pretend they have against me, they denied to be given me, in all places where they have proceeded against me, as is [illegible] written, least their works of darknesse should come to light, and their folly made manifest, and truth cleared of the lies and false accusations with which they blinde the eyes of many and cause them to stumble

stumble at the wayes of truth in speaking evill of the things they know not, as is manifest in what is written.

So for the truth sake I bare testimony of, and it to clear from all lies and aspersions cast upon it, which hath caused the simple to stumble at the way of truth, and that they no longer be turned aside by the lying spirit who every way seeks to murther and distroy the truth from the earth, in persecuting the bodies of the Saints and shutting them up in prison under the names of blasphemers, deceivers, seducers and disturbers of the peace, so makes lies their refuge, as that persecuting spirit ever did in all ages, to stop the lying mouth and for the simple sake that desires in the truth of their hearts to know the leadings of the spirit of truth in the way to know the onely true God, I here publickly declare to the inhabitants of *England* and to all that dwell upon the earth, what I was in the fallen estate and how the Lord raised me up by the arme of his mighty power and carried me on through the great work of regeneration, that all may know the truth; I am sent to bear testimony to the consciences of those that dwell upon the earth, is not any seducing nor contrary to the truth of the Gospel, but is according to the truth, as it is in Jesus, *He that hath an eye to see let him see, and an eare to hear let him hear.*

The first Birth.

Psal. 51. 5. I Was conceived in sin and brought forth in iniquity, and in that state lived and delighted in pride and pleasures lightnesse and vanity, as all doth in that nature, untill I were about 8 yeers of age, though before that time when I did live in vanity the light in my conscience did witnesse against me and caused some trouble in me, but I departed from the light and so followed the counsell of my own heart that lead me into vanity to live without the fear of God; And about the time when I was eight years of age, of my naturall birth; the

Isa. 43. 7. word of the Lord came unto me, I created thee for my glory

an

an account thou must give to me for all thy words and actions Mat. 12. 36.
done in the body, which word enlightned my heart and opened
the book of conscience in me, where all was written I had done in
the body ever since I was a child or had any remembrance, and 2 Cor. 5. 10.
when I had read my condition, how I had lived without God who
created me for his glory; The word of the Lord then came unto Isa. 43. 7.
me, Shall the axe boast it selfe against him that heweth therewith,
or shall the saw magnifie it selfe against him that shaketh it? as if Isa. 10 15.
the staffe should shake it selfe against him that lifteth it up, or as
if the staffe should lift up it selfe as if it were no wood; and by the
power of the word of the Lord that spoke in me, my understan-
ding was enlightned and my conscience bore witnesse then it was
my condition, I had lifted up my selfe against the living God in
living without his feare, who created me to live in obedience to Isa. 43. 7.
him, but I had lived in disobedience to him until that day; so
deep sorrow seized upon me, and I knew not what to doe that I
might get acquaintance with the God of my life, who created
me for his own praise and glory: then I ceased from my vaine Isa. 43. 7.
conversation which I had lived in, and began to read the Scrip-
tures and books, and mourne and pray to a God I knew not
where he was, but expected him without looking up towards the
firmament where my carnall imagination told me he was, and as
I had heard those the world calls Ministers, whom I went to heare
whose words did witnesse with my carnall imagination of God
they said he was above the skies calling it heaven, but I felt the
hand of the Lord within me, executing justice upon the wicked in
me, and what way ever I turned to seek him in observations, nei- Luke 17. 20.
ther the flaming sword turned which was placed against me to Gen. 3. 24.
keep the way of the tree of life, and executed the righteous ju-
stice of God upon me: so I stood before the throne of the Rev. 20. 11,
Lamb, reading in my mournfull estate the sentence of condemna- 12.
tion that passed upon me from the glory of his presence, and in
this condemned estate I continued, and through the ignorance
(where God was, what his worship was) I strove to satisfie his Luke 17. 20.
justice in outward observations imitating what the Saints did Acts 10. 30.
sometimes in fasting and prayer which was the practise of Corne-
lius and others of the Saints of the most high God, as I found re- Dan. 10. 2, 3.
corded in the Scripture of truth: But notwithstanding all my
stock walking in observations, in which I was seeking the king- Luke 17. 20.
dome

Gen. 3. 24. dome of God I found him not, but the flaming ſword cut me down; ſo my ſorrow increaſed, for I found none in my condition that I could declare it to: Then it pleaſed the Lord to order my friends in the fleſh to put me to keep the ſheep where I was retired from company, ſo my minde was kept in my mournfull eſtate, where my great eaſe was in mourning to a God I knew not, nor
Ier. 22. 21. none could tell me where I ſhould get acquaintance with him: In the place where I was in the outward being in a Town called *Allathorp* high *Pocklingten* in *Yorkshire*; but hearing of a people about *Leeds* that walked more ſtrictly in profeſſion of the name of God then any did where I was, I had no reſt in my ſpirit till my Parents, in the fleſh, ſent me thither to be an apprentice
Mal. 3. 16. not regarding what Calling ſo I might be amongſt thoſe that feared the living God, that I might be acquainted with the God of
Job 22. 21. Iſa. 43. 7. my life, who had created me for himſelfe, and the deſires the Lord raiſed up in me was anſwered when I was thirteene years old of my naturall birth, I was bound an apprentice to a Cloath-maker in a Town called *Holdbeck* near *Leeds*; and as I heard ſo it was, there was much ſpeaking of God which they called preaching and profeſſing him in words from the letter of the Scripture what the Saints had ſpoken forth, ſo intimating the Saints
Luke 17. 20. practice in their carnall wiſdome, ſeeking the kingdome of God
Pſal. 66. 16. in outward obſervations, as I had done before I came there; but when I met with none that could tell me what God had done for their ſoules in redeeming them from the body of ſin, which I
Rom. 7. 24. groaned under, and ſeparated me from the preſence of God,
Luke 17. 20. though I walked ſtrictly with them in their outward obſervations running to hear one man after another, which they called Miniſters, yet I found no reſt nor peace to my weary ſoule, but the
Gen. 3. 24. flaming ſword, the righteous Law of God, cryed in me for a perfect fulfilling of the law of God, and did meet with me whereever I was, that I could finde no peace in that worſhip of God the world hath ſet up, as in receiving the bread and wine, which they told me was the ſeals of the Covenant, which were long ere I durſt receive it, becauſe I ſaw not my ſelfe prepared, for the evill
Pſal. 51. 3. of my heart ſtood before me, and when I was to receive it, I ſought
1 Cor. 11. 28, 29. the Lord to keep me by his power that I might receive it worthily, and when I did receive it, my deſire was the Lord would ſeale up his love to my ſoule, but I found nothing ſealed up to my ſoule

with

with it : Then much fear ſeized upon my ſoule for a long time after ; and *Judas* condition was caſt into my mind, untill it were ſhewed that the ſeal of the Covenant was the ſpirit of Chriſt, and no outward element ; and the ſupper was the body and blood of Chriſt, which the world doth not know, nor I at that time, but was made to wait for the manifeſtation of it to me : Then I durſt joyne no more with the world in that practiſe ; nor in their practiſe in ſinging *Davids* conditions, which they called Pſalms ; for the light in my conſcience let me ſee the evill of my heart that I was not in *Davids* condition ; the ſence of which ſtopped my mouth and while they were ſinging I did mourne and weep for want of the pure ſpirit that *David* had that cauſed him to ſing, neither could I apply the promiſes which they told me belonged to me, for I found no promiſe belonging to that nature, but the wrath of God abode upon me for my diſobeying his counſel in me the light in my conſcience, (but being ignorant) it was his counſell I departed from it, and lent my eare to thoſe without that ſaid they ſpoke from the mouth of the Lord, ſo was deceived, and cauſed to erre by their lies, that did draw me to ſeek the kingdome of God in obſervations without, but the word of the kingdome was in me & executed the righteous juſtice of God upon my adulterous heart that took counſell, and not at his mouth, till I was conſumed and my body was brought ſo weak I was not able to anſwer the expectation of him whom the Lord hath placed me with, though my conſcience was clear I did what I were able ; and he in his carnall wiſedome thought I were in a conſumption, and was in minde ſome times to have ſent me away to my friends in the fleſh, and other ſometimes he would have the men the world calls Doctours to apply ſome things to my body for my recovery, but I was not free to let them, but once for fear of giving them offence, for I knew my infirmity was the evill of my heart that ſeperated me from the preſence of my God, and how to be freed from it none told me ; and when I found no help in outward obſervations in reading, praying, hearing, or meditating of what I heard my ſorrow and miſery was ſo great it conſtrained me to run to thoſe the world calls Miniſters and profeſſours, which appeared to me had moſt acquaintance with God, to ask them what I might doe to be ſaved, and they ſpoke ſmooth things to me, to beleeve in the name of Jeſus Chriſt and to apply the promiſes, but that he was to be

John. 15 27.
Luke 22. 2.
Ephes. 4. 30.
1 Cor 10. 16, 17.
Phil. 3. 15.
Ephes. 5. 11.
1 John 1. 6.
Eph. 5. 13.
James 5. 13.
Ephes. 5. 6.
Jer. 23. 32.
Luke 17. 20.
Deut. 30. 14.
Iſa. 30. 1.
Job 33. from 19, to 22.
Jer. 5. 25.
Iſa. 59. 2.
Luke 17. 20.
Ezek. 34. 6.
Acts 2. 37.

know

2 Cor. 13. 5. found within me none told me, which added to my ſorrow, telling me to beleeve in Chriſt I knew not where he was; then at that time did the wars begin in this Nation, and mine eyes being ſtill abroad to doe ſomething in outward obſervations for my life;

Luke 17. 20. The men called Miniſters cried curſe ye *Meroz* becauſe they went

Jarg. 5. 23. not forth to help the Lord againſt the mighty: Then I was willing to give my body to death, in obedience to my God, to free

1 Cor. 13. 3 my ſoule from ſin, that I might eſcape the wrath I lay under, and

Joh. 22. 2. get acquaintance with him; I joyned with that little remnant

John 5. 39. which ſaid they fought for the Goſpel, but when I was amongſt them I found as much ignorance of the Goſpel, as was in theſe I had been with, none told me what the Goſpel was, but the dead

Luke 1. 1. letter, which is the outward teſtimony and declaration of the Goſ-

Luk. 2. 10, 11. pel, which is Chriſt who is the glad tidings to ſinners; but they called the dead letter the Goſpel, as I had heard before, ſo I found no reſt to my ſoule amongſt them: Then I heard there was in *Scotland* a reformed Church, whom they ſaid walked in the fear of the Lord; I journeyed into that country, and to *Edenbrough*,

Luke 17. 20. where I found nothing but formallity, their Teachers calling to the people to ſeek the kingdome of heaven in outward obſervations, as I had heard in *England*: Then I returned back to *England* againe, and went amongſt thoſe that called themſelves the Church of Chriſt, who is called by the names Anabaptiſts and Independants, who were ſetting up a more glorious image in outward obſervations, and ſaid they were the children of God; but I could not joyne with them, for the teſtimony of his love my

Micah 6. 6, 7, 8, 9. ſoule wanted: And then the Lord diſcovered to me that his love could not be attained in any thing I could doe, in any of theſe outward obſervations; ſo in all theſe my turnings in my carnall wiſ-

Luke 17. 20. Gen. 3. 24. dome, ſeeking the kingdome of God in obſervations without, thither the flaming ſword turned which kept the way of the tree of life, and fenced me from it, and cut me down, and rent all my figleavs, coverings, and diſtroyed that minde that looked out to ſeek

Luke 17. 20, Ha. 54. 13. the kingdome of heaven in obſervations or to hearken any more to hear the word of the Lord from man: then my minde was turned within by the power of the Lord, to waite in his counſell the light in my conſcience, to hear what the Lord would ſay:

2 Pet. 1. 19. And the word of the Lord came unto me and ſaid, put up thy

18. 36. ſword into thy ſcabard, if my kingdome were of this world then

John woul

would my children fight; *knoweſt thou not that if I need I could have twelve legions of Angels from my Father*; which word enlightned my heart, and diſcovered the myſtery of iniquity, and that the kingdome of Chriſt was within; and the enemies was within and was ſpirituall, and my weapons againſt them muſt be ſpirituall, *the power of God*; Then I could no longer fight with a carnall weapon againſt a carnall man; for the dead letter, which man in his carnall wiſdome called the Goſpel, and had deceived me; but then the Lord diſcovered to me the deceits of all theſe men in *England*, that were ſeeking the kingdome of heaven in outward obſervations; And the meſſenger of the Covenant, forth of his mouth proceeded the two edged ſword with which he ſlayes his enemies, cut me down and cauſed me to yeeld in ob dience, to put up my carnall ſword into the ſcabard, and to leave the Army.

Mat. 26. 52, 53. Luke 17. 21. 2 Cor. 10. 4, 5. Mat. 26. 53. Luke 17. 20? Rev. 19. 15. Mat. 26. 52.

Then I returned to my outward (habitation and) calling I had in the world and there laboured with my hands, my minde being turned within to waite upon the Lord in the way of his judgements; and this I witneſſe, the adminiſtration of *Moſes* in which *Caine* is baniſhed, *Eſau* reprobated, *Pharoah* plagued, the firſt borne of *Egypt* ſlain, and my will brought in ſubjection for the Lord to doe with me what his will was, if he condemned he might, and if he ſaved me it were his free love; and in this condemned eſtate I lay crying in the depth of miſery without any hopes of deliverance by any thing I could doe to pacifie the wrath of God, till the adminiſtration of the Prophets, that witneſſed to my ſoule there where free redemption laid up for me in the Lord Jeſus, and by the power of the word of their teſtimony there was a ſecret hope raiſed up in me to waite for his coming, there I waited till the adminiſtration of *John*; and I witneſſe that of all that is borne of a woman there is none greater then *John*; for he is a burning and a ſhining light, who diſcovered more of the myſtery of iniquity in me in his adminiſtration, and the ſence of my condition were more manifeſt, the cry of my condemned ſoule was great and could not be ſatisfied, breathed and thirſted after Chriſt to ſave me freely through his blood or I periſhed for ever, and in this condemned eſtate I lay waiting for the coming of Chriſt Jeſus, who in the appoynted

Iſa. 26. 8. Gen. 4. 14. Rom. 9. 13. Exod. 29. Epheſ. 25. 8. 9. Jonah 2. 2. Iſa. 9. 6, 7. Lam. 3. 26. John 5. 35. Mat. 5. 6. Eph. 2. 13.

Mat. 24. 27 poynted time of the Father appeared to my ſoule, as the lightnings from the Eaſt to the Weſt, and my dead ſoule heard his
John 5. 25 voyce, and by his voyce was made to live, who created me to
Eph. 1. 13 a lively hope and ſealed me up in the everlaſting Covenant of
1 Pet. 1. 3 life with his blood; then I witneſſed the wages of ſin and
Iſa. 55. 3 death, and the gift of God, eternall life through Jeſus Chriſt
Rom. 5. 14 my Lord; and I witneſſed according to teſtimony of Scrip-
Mat. 11. 13, and 12 ture, death reigns over all from *Adam* to *Moſes*, and *Moſes* untill the Prophets, and the Prophets untill *John*, *and from his day the kingdome of Heaven ſuffers violence, and the violent take it by force*; there is no reſt to the ſoule till Chriſt be manifeſt, and this the Scripture witneſſeth; and I witneſſe theſe Scriptures fulfilled in me, in the year according to the account 1645.

Rev. 19. 15. Mat. 4. 13. Rev. 11. 7, 8, 9 The witneſſes that ſtood before the God of the earth, and had power to plague the earth; having finiſhed their teſtimony, the beaſt aſcends out of the bottomleſſe pit and makes war againſt them & kill them, and their dead bodies lay in the ſtreets of the great Citty ſpirituall *Sodome* and *Ægypt*, where our Lord was crucified; and this Scripture was fulfilled in me in the year according to account, 1648.

Rev. 11. 10, Mat. 24. 15. Dan. 11. 31 Then Kindreds tongues and the Nations of the earth made merry over the witneſſes; and I ſee the abomination that maketh deſolate, which is ſpoken of by *Daniel* the Prophet, ſtanding in the holy place where it ought not; and then was I led by the ſpirit into the wilderneſſe and tempted of the Devill, that the Scripture might be fulfilled, *Luke* 4. 1.

In that day and hour of temptation, which was in the time as the lines following giveth teſtimony: I witneſſed theſe Scriptures fulfilled in me of *Pauls* condition, wherein he complained as I then did, who found a law in my members warring againſt the Law of my minde, that when I would doe good evill was preſent with me; the ſence of which cauſed me to cry, oh wretched man that I am! who ſhall deliver me from the body of this death? And as I was crying to the Lord to free me from the burthen I groaned under; the word of
Rom. 7. 19, 20, 22, 23, 24
2 Cor. 12. 9 the Lord came unto me ſaying, My grace is ſufficient for thee, I will deliver thee; and by the power of his word I was armed with patience to waite in his counſell groaning under the

woul

the body of ſin in the day and hour of temptation, untill it pleaſed the Lord to manifeſt his power to free me, which was in the year according to the account, 1651. Rom. 7. 24

The ſpirit of life from God entred into the Witneſſes and they ſtood upon their feet, then great fear fell upon all that ſaw them; and the Temple of God was opened in Heaven, and I ſaw in his Temple the Ark of his Teſtament, and there were lightnings, voyces, thunder, earthquakes, and great hail: then myſtery *Babylon* the great, the mother of harlots and the abomination of the earth which made all Nations drunk with the wine of the wrath of her fornication, ſhe was diſcovered in me, and God remembred her when the mighty day of the Lords power was manifeſt upon her, Jeſus Chriſt was revealed from heaven in flaming fire, pouring vials of wrath upon her, and rendring vengence upon all in me that knew him not (and diſobeyed his Goſpel,) and purged away the filthy nature (that did me imbondage) with the ſpirit of judgement, and with the ſpirit of burning, ſo through the righteous law of life in Chriſt Jeſus, I was made free, and am from the body of ſin and death; and through theſe great tribulations my garments is waſhed and made white in the blood of the Lamb, who hath led me through the gates of the City into the new *Jeruſalem*, where there is nothing enters that works abomination or makes a lye, but what is written in the Lambs book of life, where my ſoul now feeds upon the tree of life, which I had ſo long hungred and thirſted after, that ſtands in the Paradiſe of God, where there is no more curſe nor night, but the Lord God and the Lamb is my light & life for ever & ever; I witneſs I am regenerated & born againe of the immortall ſeed and hath partaked on the firſt reſurrection, on whom the ſecond death hath no power. Rev. 11. 11 Verſe 19 Rev. 17. 5 Rev. 18. 3 5, 6, 7, 8 2 Theſ. 1. 7, 8 Iſa. 4. 4 Rom. 8. 2 Rev. 7. 14. Rev. 22. 14 Rev. 21. 27 Mat. 5. 6 Rev. 22. 2, 3, 5 John 3. 3 Rev. 20. 6.

And this I declare to all the Inhabitants in *England*, and all that dwell upon the earth, that God alone is the teacher of his people, and hath given to every one a meaſure of Grace, which is the light that comes from Chriſt, that checks and reproves for ſin in the ſecret of the heart & conſcience in, and all that waite in that light which comes from Chriſt (which is the free Grace of God) for the power of Jeſus Chriſt to deſtroy ſin, and to guide them in obedience to the light, ſo ſhall they John 6. 45 Iſa. 54. 13 Mat. 25. 15 John 1. 9 Eph. 5. 13. Titus 2. 11

they come to know the onely true God and Father of light
Joh. 17. 3. in Christ Jesus, who is the way to him : And this I witnesse
John 14. 6. to all the sons of men, that the knowledge of eternall life I came not to by the letter of the Scripture nor hearing men speak of the name of God, I came to the true knowledge of
John 5. 39. the Scripture and the eternall rest (they testify it in Christ)
Job 32. 8. by the Inspiration of the spirit of Jesus Christ, the Lyon of
Rev. 5. 3,4,5, the Tribe of *Judah*, who alone is found worthy to open the seales of the Book ; and I witnesse none else can, for he alone
Eph. 1. 13. opened the seales of the Book in me, and sealed it up to my soule by the testemony of his own spirit accordi:g to his own
Isa. 8. 16. promise, *I will binde up the testimony, and zeale, the Law, amongst*
Jer. 31, 33, *my Disciples, and I will write my Law in their hearts, and put my*
34. *spirit in their inward parts, and they shall not depart from me ; nei-*
Ezek. 36. 24, *ther shall they need to teach every man his neighbour and every man*
25, 26, 27, *his brother, for all shall know me from the least of them to the grea-*
28. *test, for I will be mercifull to their unrighteousnesse, and their sins*
Heb. 8. 10, *and iniquities will I remember no more : and all my children shall be*
11, 12. *taught of me saith the Lord God, and great shall be the peace of my*
Isa. 54. 13. *children* ; and thishere declared the Scriptures witnesse, and
Rev. 19. 1. I witnesse the Scriptures fulfilled in me ; *Praises praises Hal-*
lelujah and eternall praises be unto the Lord God almighty, who hath
Rev. 5. 13. *taken unto thee thy great power to sit upon thy throne, and to the Lamb*
for evermore.

It being charged on me my imprisonment to be just untill I give a reason of the hope of my calling, and that I am unwilling so to doe ; to stop the lying mouth of the false accuser, and to clear the truth of the lies layd on it as before written, and in love to the souls of the people that they the truth
Gal. 1. 15, 16. may know as it is in Jesus : Here I have declared the work of the mighty God in revealing his Son in me, who led me on my journey through the dark world, where I passed through
Rev. 7. 14. great tribulations, as formerly written, until I came to the end of the world, over it to rejoyce in the power of my God (1 Cor. 10. 11. upon whom the ends of the world are come)
John 5. 19. whom the whole world that lies in wickednesse hates and per-
Mar. 6. 22. secutes : but to the pure single eye, that is not of the world, I lay this before which is written, that all which it minds may see the truth I bear testimony of is not any Popish Tenet

(though

(though I was Questioned concerning them at the generall Assizes holden at *Northampton* the 10 and 12 dayes of the first month called *March* 1654.) neither is it seducing nor blasphemy nor prejudiciall to the truth of the Gospel or peace of the Nation, but according to the truth of the everlasting Gospel and sound peace of the Nation, for which testimony I am still kept in bonds in the common Goal in *Northampton*, numbred amongst the transgressors in the low prison with these arraigned for felony and murther, waiting in rest and peace till the sufferings of the righteous seed be fulfilled; And all you that are enemies to the truth of God persecuting it under the names as formerly written, calling the preaching of the truth seducing, this I declare and confesse unto you in the presence of God; after the way you call seducing doe I worship the Lord God of my fathers; and witnesse fulfilled what is written in the Law and the Prophets; he that can receive me let him. *W. D.* Rev. 14. 6. Isa. 53. 12. Acts 24. 14.

Dear friends whose Minds are turned to the effectuall light that coms from Christ, all minde your own measure and be content in what the Lord hath committed to you; with the light judge that which would draw your minds to look forth at others conditions, and in impatiency to covet what the Lord hath given to them, before it be manifest to you: be faithfull every one in your own measure, and in patience waite in the light for the unlimited spirit of Christ your life to open the seals of the Book and make known unto you the mystery of eternall life, which he will daily reveal in you that are faithfull in your own measure to follow the Lord in what he makes manyfest to you, whom he hath called into his Vinyard at the ninth and eleventh hour be faithfull to the Lord in walking in obedience to him in the light; he will make a short work in the earth for his seed sake, and your reward shall be rest and peace in the presence of God in Christ, with those that came into the Vidyard the third and sixth hours and laboured the heat of the day; God almighty be with you his chosen servants and children, and all in your measure keep in his eternall power, bold valiant and faithfull unto the end, and crown you with eternall glory in Christ one Judge Lord and King, God over all blessed for ever, Amen.

To

To all you that rule in England *from the highest to the lowest whom the Lord hath betrusted with power to see the peace be kept and to judge the cause of the people : He hath given you power their causes to judge with righteous judgement, the evill doers to punish, and the righteous set free out of the hands of those that oppresse them.*

This is the word of the Lord God to you :

That you lend not your eares to the counsel of your own hearts, or to the counsel of any without you that tempts you to draw your mindes from the pure counsell of God, which is the light that comes from Christ Jesus and calls on you in your consciences to judge with righteous judgement as you will eternally answer before the ours powerful dread God ; take heed of abusing your power he hath betrusted you with in establishing any Law which is contrary to Scripture and the righteous Law of God in the conscience, as hee did whom the Lord drave out and destroyed before you in his wrath and overturnd in his fierce displeasure, which if you uphold those Lawes they made in their wills, or any other which is contrary to the righteous Law of God in the conscience, and rule according to them Lawes, and exercise the power committed to you to binde the Lawes upon the consciences of the children of the Lord, whom hath chosen out of the world and made his jewels to fear an oath in obedience to the righteous Law, which saveth, swear not at all ; which if you by these unrighteous Lawes take advantage against the righteous seed concerning the Law of their

God

God, them to ensnare under your power, that you on them may satisfie your wills. : This I declare to you from the eternall God of Heaven and Earth, It is hard for you to kick against the pricks; for what is done to his people he takes it as done to himselfe, and better a Millstone were hanged about your neck and you cast into the Sea, saith Christ, then to offend one of these little ones that beleeveth in his name and obeyes his command, who saith, swear not at all : and now is manifesting his power in his people, that all them may know between those that swear and them that fear an oath, which if you them that fear an oath oppress; this know, the Lord God will plead their cause as he did the cause of all his people in all ages and destroyed those that oppressed them; as in the time of *Pharoah*, and in the time of *Nebuchadnezzar*, and in the time of *Hamon* in the reigne of King *Ahasuerus*, and in the time of king *Herod* whom he smot in his righteous judgements and consumed him with wormes, *Acts* 12. 23. for persecuting his people and robbing him of his glory, the righteous justice of God he manifested upon the enemies of his people, is left upon record you to forewarne, that you touch not his chosen anoynted people nor doe his Prophets no harme, for whose sakes he Kings rebukes and all that oppresse them, as is recorded in Scripture of truth and hath been witnessed before your eyes, in destroying the Bishops and the King that oppressed the people of God by their power, in binding Lawes upon them contrary to the righteous Law of God in their consciences, and you Rulers of *England* who promised to the Lod God if he would deliver those that oppessed his people into your hands, and give you power over them, you would take away all Laws that burthened the consciences of his people, and they should have free liberty to worship him in spirit and in truth according to his Law written in their own hearts; and according to your desires the Lord appeared while you in his counsell stood, and gave all into your power according to the desires of your own hearts; and now is the time of your tryall wherein the Lord is trying all you this day whom he hath put power into your hands, which if you now forget the Lord God who appeared to you when you were little in your own eyes in the day of your distresse, and deny to performe your promises you made to the Lord when he delivered you out of the hands of those that sought your lifes; but contrary to all your promises

abuse

abuſe your power you are betruſted with, to build up againe you ſeemed to deſtroy which coſt the price of ſo much blood, in eſtabliſhing Lawes which are contrary to Scripture and the righteous Law of God in the conſcience, and by them think to ſcatter the power of the holy people and to weary out the Saints of the moſt high God in turning judgement backward, and keeping juſtice a far off, that truth falleth in the ſtreets, and equity cannot enter, ſo he that departeth from evill maketh himſelf a prey to your wills, and the Lord God ſeeth it & is diſpleaſed with you, that there is no judgement for his people : therefore to you this is the word of the Lord, that abuſe your power you are betruſted with in perverting judgement, as before written; thus ſaith the Lord God, *The pit you dig for my people you ſhall fall into it your ſelves, and my people I will deliver by the arme of my mighty power, and according to your deeds I will to you repay, and recompence fury and vengeance to you my adverſaries, and will you ſweep away with the beeſome of my wrath except you repent, and your blood ſhall be upon your own heads, and you ſhall not eſcape but come to your end and none ſhall help you; He that hath an eare to hear let him hear.*

And be forewarned now in this day of your viſitation, wherein the Lord hath to you ſent you, to forewarne of the evill that is coming upon you, that you may ſpeedily to him returne, and lay your Crowns in the duſt at the feet of Jeſus *Syons* King, and in his counſell ſtand; which is the light in the conſcience that in you witneſſeth againſt every vaine thought, and wicked imagination, and in the light waite his power you to guide to performe your promiſes and to take away all Lawes contrary to Scripture, and the righteous Law of God in the conſcience, that the righteous Law of God may be your guide which is the guide of all the children of God; then will the Lord God of heaven & earth be with you and with the arme of his mighty power deſtroy all that plot or riſe up againſt you, before whom he will make the unrighteous powers of the earth to ſhake if you abide faithfull in his counſell, and will make you a terrour to the evill doers and a praiſe to them that doe well, and will bring you into the eternall peace and reſt he hath prepared for his people; but if you reject his counſell and caſt his righteous Law behide your backs

backs, as you have done, and follow the counsell of your own hearts, all that have an eye to see read and understand. *Prov.* 29. 1. He that hath been often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy: and in that day I shall be clear of your blood, who in love to your soules hath not hid the counsell of God from you, which he hath made known to me, that you may be left without excuse, in the day of the Lords anger, when he doth performe what he hath spoken. Then shall I be remembreed whom the world knows by name *William Deusbery*, and by some of you that professes to minister justice cast into Prison and there kept in the common Goal in *Northampton*, for the word of God and Testimony of Jesus Christ.

From the Goal in *Northampton* the 25 day of the 4 month, 1655.

O England England! *over all in thee I lament, who perſecutes the Sons and daughters of the moſt high God, he hath to thee ſent, thee to forewarne of the evill day that is coming upon thee.*

O That thou in this day of thy visitation, did know the things belonging to thy peace! which the living God tenders to thee in this day of his mercy, wherein he waites on thee to be gracious unto thee, and to make thee the glory of all the Nations of the world, and in all thy ſtraits for thee appeared, and in his mighty power hath deſtroyed all that did ſecretly plot and riſe up againſt thee, to eſtabliſh unrighteous Lawes, and them binde upon the conſciences of thoſe that feared the Lord in thee, and walked humbly before him according to the meaſure of light received; and now hath he appeared in the day of his mighty power in thee O *England* to exalt the kingdom of Chriſt in the hearts of his Saints, and hath ſent them to preach his everlaſting Goſpel in thee, to turne the mindes of the people from darkneſſe to light, which comes from Chriſt, in it to waite for his power to guide out of all ſin and uncleanneſſe, into union and fellowſhip with the Father of light, which many of you people in *England* ſeemed to deſire above all things, and content to give up your lives to withſtand them that did appear, to binde any unrighteous law upon you, and by it to take advantage againſt you, concerning the Law of God, which you profeſſed to love, and to delight in your liberty in it more then in your neareſt and deareſt relation, or life or any outward injoyment, and all you in that day, who were faithfull to the Lord according

cording to the measure of light manifeſt in you, the Lord God did appear for you, and in his mighty power hath ſcattered thoſe that ſtood up in enmity againſt you, to binde Lawes upon your conſciences, which is contrary to Scripture, and rhe righteous Law of God in the heart; and the Lord hath given you power over all thoſe your enemies, and now have you free liberty which they cannot take from you, to worſhip God in ſpirit and in truth according to the deſires you ſeemed to manifeſt in the day you cryed to the Lord when you were in diſtreſſe: and now is the Lord come to viſite you in his tender mercy, and hath ſent his Miniſters to preach his eternall word, freely without money or price, in ſeaſon and out of ſeaſon, to reprove rebuke exhort, with all long-ſuffering and doctrine, which many of you people in *England*, who promiſed the Lord to worſhip him in ſpirit and in truth, now his counſell rejects, and turns to the teachers you have heaped up to your ſelves, according to your own luſts, who cryes peace peace to you in what you doe, while you put into their mouths; and now is the time come to the fulfilling the Scripture in you, whohave itching eares and cannot indure ſound doctrine, butturns from it to fables, which if you continue in your careleſſe mindes, ſlighting this day of your viſitation, and not like to retaine God in your knowledge, God will give you up to reprobate mindes, that profeſſe you know God but in works deny him, being abominable and diſobedient and to every good work reprobate, upon whom the Lord will get his glory in his righteous judgements, and if the Lord in his everlaſting love had not left a ſeed in thee O *England*, thou with all thy teachers whom thou haſt heaped up according to thy own luſts, would have become as *Sodom*, but for his own ſeed ſake, whom he hath bleſſed, he will doe good to the inhabitants of *England*, who ſtands faithfully in his counſell to be guided by his power, and will ſcatter all thoſe that ſtand in oppoſition to his righteous ſeed Chriſt, whom he is exalting in the hearts of his elect and choſen people in *England*, to rule for ever ever all that ſtand in enmity to him,

him; this is the day the mighty God is giving all power unto his son Jesus, to whom every knee shall bow; and all you proud stubborn self-willed lofty ones that hates the light of Christ in you, that witnesses against sin in the secret of the heart and conscience, and it rejects, and denies to be guided by it, but turns to the counsell of your own hearts, and the Teachers you have heaped up according to your lusts, and with them sits at ease in the flesh, and turns the grace of God into wantonnesse, and forgets the loving kindnesse of the Lord, who delivered you by the arm of his mighty power, when enemies compassed you on every side, and gave your lives for a prey, when they were nigh unto death; and now you abuse your liberty, to walk with your teachers according to your lusts, and with them commit this filthy and abominable thing in the land, the Priests to teach for hire, and the Prophets that divine for money, and you people love to have it so, but what will you doe in the end thereof, which day you put afar off and doe not regard, but that you shall not be ignorant of the minde of the Lord, and left without excuse, in the mighty day of the Lords anger, who hath sent his servants and children early and late to forewarn you of the evill day that is comming upon you, if you doe not speedily repent, and turne to the Lord, but slight this day of your visitation, then shall the things now belonging to your peace, be hid from your eyes, and your end shall be according to the word of the Lord I declare to you, thus saith the Lord, *All these my enemies, that will not that I shall Rule over them, bring them hither and slay them before me*; and this is your portion you enemies of Christ, that hates his counsell, as before written, he will you consume with the breath of his mouth, and the brightnesse of his coming, which will overtake you that sit at ease in the flesh, as a theef in the night and in flames of fire will render vengeance on you that disobeys his Gospel, and will give to every one of you according to the works done in the body, and you shall not escape from *Israels* Judge, *Syons* King, who will all his people deliver, and you proud lofty ones under bring, by

his

his mighty power, to the praiſe and glory of his righteous juſtice, who alone is worthy, God over all bleſſed for ever. Amen.

Remember you are warned in your life time, and prize this day of your viſitation, while the Lord in patience and long-ſufferance waites to be gracious and merciful to you, if you ſpeedily returne to his counſell, which is the light of Chriſt in your conſciences that ſhewes you ſin, and wait in it for his power to lead you to repentance, & to cleanſe you from ſin, and in the ſtraight way of ſelf-denyall, and the dayly croſſe, you to guide in obedience to the father of light, then will the Lord God be merciſull to you, and heal your backſlidings, and love you freely, and blot out your tranſgreſſions for his names ſake, which if you will have none of his counſell but it rejects as you have done, and ſtill commits this filthy and abominable thing in the land, the Prieſts to teach for hire, and the Prophets to divine for mony, which is the practice of your teachers, you have heaped up to your ſelves according to your luſts, and love to have it ſo; then your portion you muſt own, what the Lord hath ſpoken he will performe, and you and your teachers ſhall reap the fruit of your doings, according as is declared, and in that day I ſhall be remembred when you lye upon the bed of ſorrow, who is clear of all your blood, who periſh through your diſobedience in that I have not hid the counſell of God from neither Rulers Prieſts nor People.

And to the light of Chriſt in all your conſciences I clear my conſcience in the preſence of the living pure and dreadfull God, who will performe accordings to his words, and the condemnation of the evill doers ſlumbers not, the Lord will cleanſe the Land of you, and not any that rejects Chriſt the corner ſtone ſhall rule in *England*, for the Lord will make it the glory of all the Nations of the world, notwithſtanding all that oppoſe him, his own worke he will carry on in it, by the arme of his mighty power will he exalt Chriſt Jeſus, to be King in it, to rule the people according to his righteous Law, and all that will not his

Lawes

lawes obey, and their Crowns lay down at his feet, and to him their knee bow in perfect obedience to his righteous law, written in the heart and conscience, he will you break in peeces, with his rod of Iron, and dash in sunder like a potters vessel, and not any shall escape that doth evill, and bring the curse upon the earth, which the Lord is making as the garden of *Eden*, the mouth of the Lord of hosts hath spoken it, he that can receive it let him, and an eare to hear let him hear: And whether you people in *England* hear or forbear, in your consciences I shall be for ever manifest; and you shall eternally witnesse the truth I have declared is to you the word of the Lord God, the day will declare it.

W. D.

BRITISH MUSEUM

FINIS

The Scattered Sheep SOUGHT AFTER.

1. In a Lamentation, over the general loſs of the powerful preſence of God in his People, ſince the dayes of the Apoſtles; with a particular bewailing of the withering and death of thoſe precious buddings forth of life, which appeared in many at the beginning of the late troubles in theſe Nations, with the proper way of recovery for ſuch.

2. In ſome Propoſitions concerning the only way of Salvation; where is an anſwer given to that great Objection, that the Light which convinceth of Sin, is the Light of a natural Conſcience; and a brief Account rendered of the ground of Mens miſunderſtanding Scriptures.

3. In expoſing to view the Fundamental Principle of the Goſpel, upon which the redeemed ſpirit is built.

4. And in ſome Queſtions and Anſwers (by way of Catechiſme, for the ſake of the ſimple-hearted) directing to that Principle, and fixing in it.

By *Iſaac Penington*, the Younger.

When Ephraim *ſpake trembling, he exalted himſelf in Iſrael, but when he offended in Baal, he died. And now they ſin more and more, &c.*

Therefore they ſhall be as the morning cloud, and as the early dew, &c. Hoſ. 13. 1, 2, 3.

Yea, his ſpring ſhall become dry, and his fountain ſhall be dried up, verſ. 15.

We have all been as Sheep going aſtray; but bleſſed be the everlaſting Arm, which hath gathered any of us to the Shepherd and Biſhop of our ſouls.

O come to the Fould, O ſcattered Sheep come to the Fould: Wander no longer from mountain to hill, but remember your reſting-place, the old reſting-place of Iſrael, even the mountain of the Lords houſe, where Iſrael may lie down, and feed in peace, and no ravenous Beaſt can diſturb.

O houſe of Jacob, *let whoredome, wine, and new wine, no longer ſteal away your hearts, but come ye, let us walk in the light of the Lord.*

LONDON, Printed by *G. D.* for *Lodowick Lloyd*, and are to be ſold at the Sign of the *Caſtle* in *Cornhill*, 1659.

The PREFACE.

MY people have committed two evils : they have forſaken me the Fountain of living waters, and hewed them out Ciſterns, broken Ciſterns that can hold no water. This was ever and anon the complaint of the Lord concerning Iſrael, *from the beginning to the end. The Lord did delight to beget, nouriſh, and bring up that people for himſelf ; but they were almoſt continually revolting from him, and rebelling againſt him. He did mighty things for them, but they ſtill forgot him. He redeemed them by his outſtretched Arme, he fed them, he defended them, but they knew him not* (Iſa. 1. 3.) *but decked themſelves with the Ornaments which they had from him, and then lift up the heel againſt him,* Ezek. 16. 7. &c. Deut. 32. 15. *In plain terms, they got what knowledge they could from him into their now veſſels, and then they could ſet up for themſelves, live of themſelves, without freſh bublings up of life from the ſpring, from whence their knowledge came (the Prieſts ſaid not, Where is the Lord ? but could handle the Law, and teach the knowledge of it without him : and the Prophets could propheſy by another Spirit,* Jer. 2. 8.) *And thus the Lord God of life lived not in them, but they lived upon ſuch things as once came from the life, but (being ſeparated from the ſpring) were dead, and nouriſhed but the dead part in them, the part eſtranged from God. And thus, though their profeſſions were great, and they multiplied prayers, and ſacrifices, and faſts, and drew nigh to God with their lips, yet their hearts were far from him. They had forſaken the Fountain, they drank not of the waters of the ſpring (of the rock that followed them) but they drank of the waters of their own Ciſterns. They ſet up that knowledge of the law for their light, which they had hewed out with the tools of their own underſtanding, without that ſpirit that wrote it. This was* Iſraels *error of old ; they drank very zealouſly of the waters of the Law, but they drank it not from the ſpring, but out of the Ciſterns which themſelves had hewed.*

And as it was thus with Iſrael *of old, ſo hath it been with* Iſrael *ſince. The Chriſtian* Iſrael *hath been alwayes back-ſliding, alwayes forgetting the Lord ; ſtill getting what they could from him to live of themſelves, but refuſing to live on him : getting what knowledge they could from the Scriptures without him, getting what they could from their exerciſe and experiences, but neglecting the ſpring of their life. And ſo this* Iſrael *alſo dies, this* Iſrael *likewiſe withers, and becomes*

a ſcorn

a ſcorn to the heathen : for though they ſpeak great words of their God, yet they themſelves are but as the heathen, uncircumciſed like them, unacquainted with the vertue and power of life like them, alwayes ſtriving againſt ſin in that which cannot conquer ; and ſo they alſo are ſlaves under their luſts and corruptions, like the heathen, and know not the truth which makes free indeed.

Exceeding great hath been the apoſtacy of this age. Mighty was the appearance of God inwardly in his peoples Spirits, mighty was the appearance of God outwardly in the Nation, many wayes and great hopes there was of a thorow reformation. But how ſuddenly was the pure Spirit of the Lord forgotten, and departed from, and his work overturned both within & without ; inwardly in his Peoples ſpirits, and outwardly in the Nation, whoſe revolting was but a type of the inward. And how hath the Spirit of the Lord mourned after his people, often reproving them for their back-ſlidings ! but they have been (as Iſrael *of old, like the deaf Adder) juſtifying themſelves, and complaining againſt the witneſſes of God (as* Iſrael *did againſt his Prophets) who from the Lord teſtify againſt them. And it cannot be otherwiſe: for the dead waters in* Iſraels *hewen Ciſterns, will never agree with the waters of the living Fountain, but will withſtand their Teſtimony.*

How ſhall the charmer charm miſely enough, to make apoſtate Iſrael *hearken to his voyce ! I have not back-ſlidden, ſaith one in one form ; I have not back-ſlidden, ſaith another in another form: I am not back-ſlidden ſaith one, in one notion ; I am not bak-ſlidden, ſaith another, in another notion : I am believing, hoping, and waiting in what the Lord hath already revealed, & following on to know him. This hath been thy manner from thy youth, that thou obeyedſt not my word, but ſtill haſt been juſtifying thy ſelf, as if thou hadſt obeyed. And yet your back-ſlidings are written upon your fore-heads, as with the point of a Diamond, for who among you retains his freſhneſs ? an evident demonſtration that ye are departed from the ſpring, and hold your knowledg, experiences, and hopes in the dead part ; and your chiefeſt prop of comfort is the remembrance of what ye once had. Ah poor, barren, dead ſouls, is this your beſt ſupport ? Return, return ; enter into the houſe of mourning, and let the living lay it to heart.*

A LA-

A LAMENTATION WITH A CALL TO MOURNING AND LAMENTATION, &c.

O *Israel*, the royal seed, the plant of renown, the living off-spring of eternity; O Daughter of *Sion*, who didst once shine with the beauty and glory of life, what is become of thee! how art thou held captive, and chained up in Babylon! how dost thou lie sullyed among the pots! how are the wings of thy Dove clipped! how art thou covered, and polluted with the filth of the whole earth!

O take up a Lamentation, weep O *Israel*, mourn O Daughter of *Jerusalem*, bewail thy widdow-hood, thy desolation, thy loss of Husband, thy sad captivity, thy banishment out of thine own land, and thy thraldome in the land of thine enemy.

What is become of thy God, the mighty God of *Jacob*, whose out-stretched arme hath been able to save and redeem his seed out of bondage? What enemy hath been able to stand before him? What wild Boar out of the Wood, or wild Beast out of the Forrest, was able to break into his Vineyard, while he kept the fence? Where is that arme that smote *Rahab*, and slew the *Dragon*? Where is that hook that he was wont to put into the nostrils of the *Leviathan*? *Pharoah* is alive, the wise *Egyptians* have power, *Egypt* holds the seed in bondage, *Gebal*, *Ammon*, and *Amalelek*, the Philistins with the inhabitants of *Tire*, are all able to smite *Israel*, and to stop up the well-springs of life. Awake O arme of the Lord, and awaken *Israel*, that thou again maist become his Saviour in the sight of all the Nations; and let all the

houſe of *Iſrael*, being awakened, mourn in the Spirit of the Lord after the Lord,

What is become of thy *Meſſiah*, the Lords anointed, the Captain of the Lords hoaſts, the Angel of the Covenant of life, who was wont to go in and out before thee in fighting of the Lords battels, who was thy Prince and Saviour in the Land of peace and reſt, who walked in the midſt of the candleſticks, who was thy King, thy ſhepheard, thy temple wherein thou worſhippedſt, and the eternal Light of thy life in the Land of the living?

What is become of that holy Spirit which quickened thee to God, and which lived in thee being quickened? which hept thee alive in him that liveth, and made thee taſte the ſweetneſs of life continually? Where is the anoynting, which ſuppled thee all over with the oyl of gladneſs and Salvation? Where is the comforter, that refreſhed thy Spirit continually, and led thee into all truth, teaching thee all the things of God, according to thy meaſure of growth in the life? Where is the Spirit of thy Father, which Spirited thee with thy Fathers nature, which begot and brought forth the life, power, glory, majeſty, eternity of thy Father in thee?

What is become of Sion, the holy Mount, whereon thou waſt buiſt? Sion, the fortreſs of holineſs, where is it? What is become of *Jeruſalem* the holy City, thy Mother whereof thou waſt born? What is become of that Covenant of Life, in whoſe womb thou waſt begotten and brought forth, and by whoſe Milk, and breath thou waſt afterward nouriſhed and brought up?

Where are all the fruits of the holy Land? the pleaſant Grapes, the ſweet Figs, the precious Olives that yeilded Wine and Oyl to make the heart glad, and to refreſh the countenance of the Lord of life? Where's the joy in the Lord, the obedience to the Lord, the praying, the praiſing, the living, the walking in his Spirit, the entering into and bringing forth fruit in his pure underſtanding, and in his holy unſpotted will and moving in the purified heart?

Alas, alas, *Babylon* hath prevailed, her King hath reigned, *Sion* hath been held in bonds, and that which hath ſprung up under her name, hath been the filthy off-ſpring of *Babylon*, the ſeed of the Mother of Harlots: and theſe have brought forth ſower fruit, loathſome fruit, finely painted to the view of that eye which cannot

not ſearch into it, but loathſome in its nature. This hath been the State of the apoſtacy ſince the dayes of the Apoſtles, wherein that which hath not been of God hath reigned, and that which hath been of God hath ſuffered, and been reproached as if it had not been of God, and hath panted and mourned after the ſpringing up of the ſpring of its life, and its gathering into it.

The deep ſence of this hath afflicted my Soul from my tender years, the eternal witneſs awakening in me, and the eternal light manifeſting the darkneſs all along unto me, though I knew not that it was the light, but went about to meaſure its appearances in me, by words which it ſelf had formerly ſpoken to others, and ſo ſet up my own underſtanding and comprehenſion as the meaſurer, although I did not then perceive or think that I did ſo. Thus continually (through ignorance) I ſlew the life, and ſold my ſelf for a thing of nothing, even for ſuch an appearance of life, as my underſtanding part could judge moſt agreeable to Scriptures. This the Lord blew upon, though its comlineſs was unutterable (the life ſtill feeding my Spirit underneath, from whence ſprang an inward beauty and freſhneſs:) then ſuch a day (or rather night) of darkneſs and diſtreſs overtook me, as would make the hardeſt heart melt to hear the relation of. yet the Lord was in that darkneſs, and he preſerved me, and was forming of me to himſelf; and the taſte I had then of him, was far beyond what ever I had known in the pureſt ſtrains of my Religion formerly. And the Lord powerfully ſhut up my underſtanding, and preſerved my life from the betrayer. But yet that was not perfectly deſtroyed in me, upon which the Tempter might work: and the Lord ſuffered him to lay a ſnare, and my feet were intangled unawares, in ſo much as the ſimplicity was betrayed, and the fleſhly part grew wiſe by thoſe exerciſes wherewith the Lord had tried me. This poiſoned me, this hurt me, this ſtruck at the root of my life, and death inſenſibly grew upon me. The Devil (the envious ſeedsman) couſened me with the Image of that, which before I had had in the truth, opening my underſtanding part (by the ſubtilty of temptation and deceit) which the Lord had been deſtroying; and letting that in, which the Lord had ſhut out: and then the Lord took away, and ſhut up from that part, that which before he had opened to the ſeed, whereby the way of life became ſtopped, and the way of death opened in a Miſtery. And then I could talk of

houſe of *Iſrael*, being awakened, mourn in the Spirit of the Lord after the Lord,

What is become of thy *Meſſiah*, the Lords anointed, the Captain of the Lords hoaſts, the Angel of the Covenant of life, who was wont to go in and out before thee in fighting of the Lords battels, who was thy Prince and Saviour in the Land of peace and reſt, who walked in the midſt of the candleſticks, who was thy King, thy ſhepheard, thy temple wherein thou worſhippedſt, and the eternal Light of thy life in the Land of the living?

What is become of that holy Spirit which quickened thee to God, and which lived in thee being quickened? which hept thee alive in him that liveth, and made thee taſte the ſweetneſs of life continually? Where is the anoynting, which ſuppled thee all over with the oyl of gladneſs and Salvation? Where is the comforter, that refreſhed thy Spirit continually, and led thee into all truth, teaching thee all the things of God, according to thy meaſure of growth in the life? Where is the Spirit of thy Father, which Spirited thee with thy Fathers nature, which begot and brought forth the life, power, glory, majeſty, eternity of thy Father in thee?

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universall love, of Spiritual liberty &c, and wait for the glorious appearance of life, having loſt that which formerly gave me the ſence of its nature: yea, at length I could ſeek to the creatures for what they could yeild, and ſtrive to rub out the time of my miſery without the immediate preſence of the life of the creatour. And as for this deſpicable people (whom I now own in the Lord) I could meaſure them, I could fathome them: I could own their ſtanding, and yet ſee there ſhortneſs, and could (with ſatisfaction to my ſpitit) write death upon them, as the end of that diſpenſation of life, into which I ſaw them entering, and in part entred. Here was my ſtanding, when the Lord drew his ſword upon me, and ſmote me in the very inmoſt of my Soul: by which ſtroke (lying ſtill a while under it) my eyes came to be opened; and then I ſaw the blindneſs of that eye, which was able to ſee ſo far, & the narrowneſs of that heart and ſpirit, which was ſo large and vaſt in comprehending: and my Soul bowed down to the Lord to ſlay this, to ſtarve this, to make a fool of this; yea my deſire was (to preſent ſence) as great after the death of this, as after the enjoyment of life in the Lord,

And now this hath opened afreſh ſpring of ſorrow in me, a mourning over the juſt one, which hath been ſlain by me. O how cruelly, how often have I murthered that, which came to give me life! how often have I ſought to have my own underſtanding, my own comprehenſion, my own will and affections in Religion live, and the righteous pure immortal principle dye! though I did not then call it my own (as other men do not now) but took it to be of God, and to be the thing that was to live: for I alſo was deceived, and thought the Baſtard (which was a falſe conception) was to inherit, not knowing him to be the Baſtard, but taking him for the right heir. And my Soul is exceedingly enlarged in me towards thoſe, who at this day lye under the power of the ſame deceit, who have ſlain the Lord of life as well as I, and in whom the contrary nature lives under a covering; who cannot poſſibly ſee that this (which now lives in them) is not the heir, untill the ſame eye be opened in them.

The life that was ſtirring, at the beginning of the trouble of theſe Nations, was very precious: it did unite to God, it did unite to one another; it kindled an univerſall ſence of the Captivity, of the bondage, of the great oppreſſion of *Iſrael*, and a joynt cry

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went up to God for deliverance. And God heard the cry, and aroſe to deliver, and did begin to break the yoke, both outwardly in the Nation, and inwardly in peoples ſpirits.

But then the tempter did alſo ſet himſelf on work, again to entangle *Iſrael*. For this end he brings forth likeneſſes of that which *Iſrael* deſired, and was ſeeking after. He brings forth ſeveral forms of worſhip to allure ſome with, ſeveral ſorts of notions to allure others with, ſeveral freſh appearances of life, of love, of liberty, to tempt the people of God aſide from following that Spirit which roſe up to deliver. Thus comes he forth, and prevails: he divides in *Jacob*, and ſcatters in *Iſrael*; drawing one part to this form, another part towards that form; one to this Notion, another to that Notion; one to this inward Image, another to that ſpiritual Idol; and all from the life, all from the Power, all from the Saviour, all from the deliverer: and ſo the work ſtops. It ſtops in the Nation, and it ſtops in peoples ſpirits, and men generally wheel about, and enter again, and apply themſelves to make Images like the Images they had deſtroyed: and ſo the Captivity returns, *Iſrael* is turned back into his bonds, and the Spirit which oppreſſed him before, again cruſheth him, and rules over him. And ſo great hath the breach been upon *Iſrael*, that the Spirit of the world is become hardened, and thinks there's an end of this work of God; and now they may venture again to ſettle both Church and State, upon the old Priociples of that wiſdom which the Lord was ſhaking.

And now, where is the people whom the Lord was redeeming; where is the praying People, the panting People, the mourning People, the people that could have travailed from ſea to ſea to have had the will of God revealed? Are they not run into the earth? is not the ſpirit of the earth come over them? are they not dividing the ſpoils? The inward Jew, the renewed nature is ſunck, loſt, made a prey of; the Gentile, the Heatheniſh Spirit hath riſen up, and ſeated it ſelf in a form of worſhip, or in ſome high Notions of knowledge, on which that Spirit (which knows not the Tree of life) loves to feed. Some are ſtark dead, no ſence at all in them, but life quite ſwallowed up of death: Others perhaps are ſtill preſſing towards the Kingdom, but in the wrong nature, in that which ſhall never obtain: and they may there meet with ſome enjoyments, but not enjoyments from or of the true

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thing, but of the likeneſs which the enemy hath painted to deceive them with: and they may alſo wait and hope that the Kingdom will come, and yet be out of that which knows its coming, and can alone prepare the heart for its appearance. Yea ſome are got ſo high, that they are even in the Throne: they have the love, the life, the liberty, the joy, the peace of the Kingdom (as they imagine.) They can reign as Kings without us, without that nature and principle where in our life lies. But theſe mighty ones, theſe Princes the Lord will pull from their Seat, and raiſe up the humble, the meek, the low in heart, the beggar from the dunghil, and give to him the Throne of his glory.

Now this, my life in love ſaith to you all, as the proper and only way of your recovery and redemption, come to that which can judge you. *Sion is to be redeemed with judgement, and her converts with righteouſneſs.* If *Sion* be redeemed, if the ſeed be again raiſed, that Spirit which hath got up above it (and keepeth it down) muſt be judged, and brought under by judgment. How was *Iſrael* of old to be recovered from her idolatries and whoredoms, but by owning and coming to that light in the Prophets which manifeſted and judged it? Ye alſo have worſhipped Idols, ye alſo have run a whoring from the Lord, and have been inflamed with Idols under every green Tree. Every new Idol, every freſh appearance, every lively likeneſs hath tempted you aſide from the living God. When one way of worſhip hath been dry and barren, ye have left that: when ſome notions of things have appeared empty and ſhallow, ye have been weary of them: but the next new Idol, under the next green Tree, hath drawn you aſide into the bed of whoredom, where ye have loſt true fellowſhip with the true God of life, and have been betrayed of the ſeed of life, which he began to quicken and raiſe from the dead. Now come to that which judgeth the Idol, the Idol-maker, the whoriſh Spirit which tempteth aſide from the true husband, and that Spirit which is liable to be Tempted; and let theſe be cut down by the judgment, and then the true ſeed of life will ſpring and flouriſh again. There is no other way, be not deceived. That muſt be awakened in you which can judge you, and muſt bring forth its judgment in you unto Victory, if life in you ever riſe and get the dominion over death. And that Spirit which now rules in you (and keeps the life down) knows this very well, and therefore

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endeavours all it can, to keep you from owning judgement. He would ſaine keep the light in others from judging you, *Do not judge*, ſaith he, *All judgement is committed to the Son.* True, but ſhall not the light of the Son judge? ſhall not the light of that candle, which the Lord hath lighted in one heart, diſcover & judg the darkneſs in another heart? Light doth make manifeſt, & its manifeſtation is its judgement, the uttering of the words are but the declaration of what the light in the heart hath done before, and cannot but do: for as long as it is light, where ever it comes, it will and cannot but diſcover and judge the darkneſs it meets with, though the darkneſs cannot own either its diſcovery or its judgment, but muſt needs except againſt it. Now if he cannot do this (which is utterly impoſſible for the dark ſpirit to do) then, in the next place, he fortifies and hardens the heart, as much as he can, from receiving the judgement, by perſwading him to look upon it as the judgement of another ſpirit like his own, and not as the judgment of the light. And ſo what *Paul* ſaid concerning mans judgement (that it was a ſmall matter to him to be judged by mans judgement) the ſame will he ſay concerning this judgement: And yet, as the greateſt judgement of man, in the higheſt ſtrain of the comprehending part, ſhall fall: ſo the loweſt judgement of the light in the weakeſt child, ſhall ſtand; and all the exalted ones of the earth ſhall in due time fall before it, though now (in the preſent elevation of their minds) they may riſe high above it, and trample it down. Therefore be not afraid to judge deceit, O ye weak ones, but be ſure that the light alone in you judge; and lie very low in the light, that that part, which the light in you judgeth in others, get not up in you, while the light is making uſe of you to judge it in others.

And now, ye poor loſt ſouls (who find the need of judgement, and any willingneſs within you to embrace it) wait firſt, for the riſing of the Judge of Iſrael in your hearts, and in the next place wait for the joyning of your hearts to him; both which are to be done by his eternal light, which manifeſts and gives his life. In the loweſt ſhining of this light there is the judgement, and there is the King himſelf (who is not ſevered from the leaſt degree or meaſure of his own light) bow down to him, kiſs his feet; know the nature of the thing, and ſub-

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ject to it: worſhip him here in his humiliation, receive him in his ſtrokes, in his ſmikings (and obſerve, and turn from that in yourſelves which ſmites him) and ye ſhall one day ſee him in his majeſty, in the power of his love, in his everlaſting healings and embraces. And know aſſuredly, that that which will not worſhip him here, will not be fit to worſhip him there, nor ſhall not; but ſhall only tremble at the dread of his majeſty, and be confounded at the ſweetneſs of his love, but not be able to bow down to it in the true life. For that ſpirit which is out of the life, is ſhut out in its higheſt deſires, hopes, attainments, enjoyments, ſeemingly-ſpiritual reſt, univerſal love, liberty and peace, as well as in its darkeſt and groſſeſt paths of pollution. Therefore wait to know the nature of things, that ye may not be deceived with the higheſt, choiceſt, and moſt powerful appearances of death in the exacteſt image of life, nor ſtumble at true life in its loweſt and weakeſt appearance. And this ye can only attain to by a birth of, and growth up in the true wiſdome, which ſlaies that ſpirit which lives on the ſame things in the comprehenſion, and gathers a ſtock of knowledge and experiences in its own underſtanding part. Theſe are words of tender love, and they will alſo be words of true life, where the Fathers earth opens to drink them in, to whoſe good pleaſure and bleſſing my ſoul commends them.

Some Propoſitions concerning the only Way of SALVATION.

1. *That there is no way of being ſaved from ſin and wrath eternal, but by that Chriſt alone which died at Jeruſalem.* There is no name, vertue, life or power under heaven given, by which loſt man may be ſaved, but his alone.

2. *That there is no way of being ſaved by him, but through receiving him into the heart by a living faith, and having him formed in the heart.* Chriſt ſaves not as he ſtands without at the doore knocking, but as he is let in: and being let in, he brings in with him that life, power, and mercy, which breaks down the wall of partition, unites to God, and ſaves.

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The Jews could not be ſaved formerly by belief of a Meſſiah to come (with the obſervation of all the Laws and Ordinances of *Moſes*) nor can any now be ſaved by beleif of a Chriſt already come (with obſervation of all that the Apoſtles commanded or practiſed) but alone by the receiving of him into the heart, who there works out the ſalvation.

3. *That there is no way, of receiving Chriſt into the heart, and of having him formed there, but by receiving the light of his ſpirit, in which light he is, and dwels.* Keep out the light of the ſpirit, keep out Chriſt; let in the light of the ſpirit, let in Chriſt: for the father and the Son are light, and are alone known, and received in the light but never out of it.

4. *That the way of receiving the light of the ſpirit into the heart* (and thereby uniting with the Father and the Son) *is by hearkning to, and receiving its convictions of ſin there.* The firſt operation of the ſpirit towards man lying in the ſin, is to convince him of the ſin: and he that receives not the convincing light of the ſpirit, the work is ſtopped in him at the very firſt; and Chriſt can never come to be formed in him, becauſe that light, whereby he ſhould be formed, is kept out. And then he may talk of Chriſt, and practiſe duties, (pray, read, and meditate much) and gather comforts from promiſes, and run into ordinances, and be exceeding zealous and affectionate in all theſe, and yet periſh in the end. Yea the Devil will let him alone (if not help him) in all this, knowing that he hath him the ſurer thereby, he being (by the ſtrict obſervation of theſe) kept out of the fear of the danger of his condition, which otherwiſe perhaps he might be made ſenſible of.

Object. *But I may be deceived in hearkning to a light within, for while I think that I therein hearken to the light of the Spirit, it may prove but the light of a natural conſcience.*

Anſw. 1. If it ſhould be but the light of a natural conſcience, and it draw thee from ſin (which ſeparates from God) and ſo prepare the for the underſtanding, believing, and receiving what the Scripture ſaith of Chriſt, this is no very bad deceit: but if in the reſult it ſhould prove to have been the light of the Spirit, and thou all thy life time haſt took it for the light of a natural conſcience, (& ſo haſt deſpiſed, or or at leaſt neglected, if not reproached it) thou will then find that this was a very bad deceit.

2. I can ſhew thee by expreſs Scripture, that it is the work of the Spirit to convince of ſin, *John* 16. 8. and again that the law (which is ſpiritual) manifeſteth that which is corrupt and carnal, *Rom.* 7. 14. But where canſt thou ſhew me from Scripture, that a natural conſcience can convince of ſin?

3. Let any man give heed to the light in his heart, he ſhall find it to diſcover his moſt inward, his moſt ſecret, his moſt ſpiritual evils, which a natural light cannot do: for that which is natural, cannot diſcover that wich is ſpiritual.

4. The Apoſtle ſaith, that it is the grace, which hath appeared to all men, which teacheth not only godlineſs, but alſo ſobriety and righteouſneſs, *Tit.* 2. 11, 12. The light of the fallen nature is darkneſs, can teach nothing of God, what any man learns now of the true knowledge of God, he learns by grace, which ſhines in the darkneſs of mans nature, to leaven it with the true knowledge, though man (being darkneſs) can by no means comprehend it, and ſo cannot give it its true name.

Therefore take heed leſt (through ignorance) thy blaſpheme the holy light of the pure Spirit, calling that natural (looking on it with the carnal eye) which with the ſpiritual eye is ſeen to be ſpiritual. For thou that doſt this, wilt be alſo erring on the other hand, calling thy carnal meanings and conceivings (about the mind of the Spirit of God in Scripture) ſpiritual. And he that thus puts darkneſs for light, muſt needs put light for darkneſs, and then call evil good, and good evil: and ſo erre from the Spirit of God in the whole courſe of his religion, even in the moſt inward exercises of it.

Man by nature is dead in treſpaſſes and ſins, quite dead, and his conſcience wholly dark. That which giveth him the ſenſe of his death, and of his darkneſs, muſt be another thing then his nature, even the light of the Spirit of Chriſt, ſhining in his dark heart and conſcience. It is the ſeed of the woman which not only deſtroyes, but alſo diſcovers all the deeds of the Serpent. Now this ſeed, this light is one in all, though there have been ſeveral diſpenſations of it. One to the heathen, in whom it ſprings up after an hidden manner, even as it were naturally, from whence it had the name of *the light of nature* (though it be the myſtery of life and ſalvation hid in them, *Col.* 1. 27. *this myſtery is in the Gentiles*, it is ill translated among:) another to the Jews, in whom it was more vigorouſly

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ſtirred up by a Law, given, who by types and ſhadows, and righteous exerciſes according to the Law, were to be awakned to the living principle, *Mich.* 6. 8. Another to the Chriſtians, in whom it was livelily brought forth to light and life, by an eſpecial diſpenſation of grace: in ſo much as that which was the *myſtery in the Gentiles*, and Vailed from the Jews, being opened in them, was found to be *Chriſt the hope*, *Col.* 1. 27. But under all theſe diſpenſations, the generality of men have fallen ſhort of the glory of God, and miſſed of the ſubſtance. Therefore the Lord God is now bringing forth the ſubſtance it ſelf, but under ſuch a vaile, as hides it from the eye of mans wiſdome, under what diſpenſation ſoever he be, and how high ſoever in that diſpenſation. To ſome it ſeems natural, to others legal; to ſome it ſeems from the power of Satan (or at leaſt they pretend ſo) to others it ſeems the miniſtry of *John Baptiſt*. Thus men gueſs at it in the wiſdome of their comprehenſions, wanting the true line and plummet to meaſure it by.

Now to you who have not waited to learn in the wiſdome of God the names of things (which there are given according to their nature) but in the forwardneſs of your Spirits, from your gathered knowledge, without the living power, have ventured to call that natural, which in the eternal wiſdome is ſeen to be ſpiritual (and which hath been able to effect that, which all that knowledge which ye call ſpiritual, could never do) let me propoſe the conſideration of one Scripture to your conſciences in the ſight of God.

The Scripture is that in *Job* 28. 12. to the end.

Where ſhall wiſdome be found? and where is the place of underſtanding? Man knoweth not the price thereof, neither is it found in the land of the living. The depth ſaith, it is not in me, and the Sea ſaith, not with me. It cannot be gotten for Gold, neither ſhall Silver be weighed for the price thereof, &c. Whence then cometh wiſdome, and where is the place of underſtanding? ſeeing it is hid from the eyes of all living, and kept cloſe from the fowles of Heaven. Deſtruction and Death ſay, we have heard the fame thereof with our ears. God underſtandeth the way thereof, and he knoweth the place thereof, &c. And he ſaid unto man, Behold, the fear of the Lord, that is wiſdome, and to depart from evil is underſtanding. Now conſider well.

First, Is this natural wisdom, or spiritual wisdom that is thus precious? What is this that destruction & death have heard the fame of? Is it the wisdom of nature? or is it Christ the wisdom of God?

Secondly, Where is the place of this? Where doth God point man to find this wisdom? He points him to the fear, *Unto man he said* (he hath shewed thee, O man, what is good) *Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.* Go to the fear, there it is taught, that is the wisdom: learn by the fear to depart from evil, thats the understanding. This is it which is so precious, which nothing can equalize or value, here is the place of it, thus it is to be learned. Sin overspreads all the land of darkness, there is no fear of God before mens eyes there, there is no learning of the fear there, all the wisdome that man can come by, cannot teach it: he that learneth to fear God, to depart from evil, must learn of Christ the wisdom of God, and must deny all the varieties of the wisdom of man, which undertakes it to teach it, but cannot.

Thirdly, What is that in every man, which teacheth the fear? which teacheth to depart from evil? Every man hath in him an eye that sees the evil, what is that eye, which the God of this world doth so strive to blind, and doth so generally blind? Every man hath in him an enemy to evil, one that never consented to it, but still reproves it, and fights against it, even in secret: what is this? This is no less then a ray from Christ the wisdome of God, out of the seat of the fear in every heart, to lead into the fear, where the Law of departing from iniquity is learned: and so this ray, being hearkned unto, and followed in the fear, brings up into the love, into the life, into the light, into the wisdome, into the power. Do not shut your eyes now, O ye wise ones, but open your hearts, and let in that which knocks there, which can and will save you, being let in, and which alone can save you. For it is not a notion of a Christ without (with multitudes of practises of self-denyal and mortification thereupon) which can save, but Christ heard knocking, and let into the heart. This will open the Scriptures aright; yea this is the true key, which will truly open words, things, and Spirits: but he that opens without this key, is a Thief and a Robber, and shall restore (in the day of Gods Judgment) all that he hath stollen: & woe to him, who when he was stripped of what he hath stollen, is found naked.

The

The Scriptures were generally given forth to the people of God; part to the Jews, part to the Christians. He that is born of the life, hath right unto them, and can read and understand them in the Spirit, which dwels in the life. But he that is not born of the Spirit, is but an intruder, and doth but steal other mens light, and other mens conditions and experiences into his carnal understanding, for which they were never intended, but only to be read and seen in that light which wrote them. And all these carnal apprehensions of his (with all the faith, hope, love, knowledge, exercises, &c. which he hath gained into his Spirit hereby, with all his prayers, tears, and fasts, and other imitations) will become loss to him, (for he must be stripped of them all, and become so much the more naked) when God recovers his Scriptures from mans dark Spirit (which hath torn them, and exceedingly prophaned them with his conceivings, guesslings, and imaginings) and restores them again to his people. The Prophets, and Apostles who wrote Scripture, first had the life in them; and he who understands their words, must first have the life in him. He that understands words of life, must first have life in himself. And the life (from which the words came) is the measurer of the words, and not the words of the life. And when the Scripture is interpreted by the life and Spirit which penned it, there is then no more jangling and contending about it; for all this is out of the life, from and in that Spirit, nature, and mind where the lust, the enmity, the contentionis, and not the unity, the love, the peace. But this is it which undoeth all, the dead Spirit of man reads Scripture, and from that wisdome which is in the death (not knowing the mind of the Spirit) gives meanings; and from believing and practising the things there spoken of (which death may do, as well as speak of the same) gathers an hope that all shall be well at last for Christs sake, though it feel not the purification, the cleansing, the circumcision which cuts of the body of sin and death here, (for it is not to be cut off hereafter) and so gives an entrance into the everlasting Kingdom, where the King of righteousnes is seen, known, and worshipped in Spirit.

The Fundamental Principle of the Gospel.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all, 1 John 1.5.

This

This was the message which Christ gave his Apostles, to make way into mens hearts by. This is the first thing that is proper for the mind to receive, which lies in the darkness; Namely, that there is no darkness in God, nothing but light. Darkness is excluded from him, and the mind that lies in darkness cannot have union or fellowship with him. Therefore he that will be one with God, and partake of his life, must come out of the darkness, which hath no place with God, into the light where God is, and in which he dwels.

The work of the Son is to reveal the Father, and to draw to the Father. He reveals him as light (as the spring of light, as the fountain of light) and he draws to him as light. When he gives to his Apostles the standing message whereby they were to make him known to the world, and whereby men were to come into fellowship and acquaintance with him, this is it, *that God is light, and in him is no darkness at all.*

Christ Jesus, the Son of God, he is the Image of his substance, the exact Image of this light, the light of the world, who is to light the world unto this substance. So that as God the Father is to be known as light, so Christ the Son also is to be known as light. He is the onely begotten of the Father of lights, the alone Image wherein the eternal substance is revealed and made known. And he that receives this Image, receives the substance; and he that receives not this Image, receives not the substance.

Now there is a breath or Spirit from this substance in this Image, which draws to the Image, (thus the Father draws to the Son:) and the Image again draws to the substance, (thus the Son draws to the Father.) And so hearkening to this breath, the mind and soul is led out of the darkness, into the Image of light (which is the Son) and by the Image into the substance: and there's the fellowship which the Gospel invites to. Joyning to this breath, being transformed by this breath, living in this breath, walking in this holy inspiration, there's an unity with the Father and the Son, who themselves dwell in this breath, from whom this breath comes, in whom this breath is, and in whom all are who are one with this breath.

This breath purgeth out the dark breath, the dark aire, the dark power, the mistery of death and darkness; and fils with the breath of light; with the breath of life, with the living power, with the holy pure mistery.

Now

Now as the Father is light, and the Son light, ſo this breath, this Spirit which proceeds from them both, is light alſo. And as the Father who is light, can alone be revealed by the Son who is light: ſo the Son who is light, can alone be revealed by the Spirit who is light.

He then who hears this meſſage, that God is light, and feeleth himſelf darkneſs and in darkneſs, and is willing to be drawn out of the darkneſs, into fellowſhip with God who is light: This is requiſite for him to know; Namely, how he may be drawn out, who it is that draws, and which are the drawings, that he may not reſiſt or neglect them (waiting for another thing) and ſo miſs of the true & only paſſage unto life. Wherefore obſerve this heedfully.

None can draw to the Father, but the Son; none can draw to the Son, but the Father; and both theſe alone draw by the Spirit. The Father by his Spirit draws to the Son, and the Son by the ſame Spirit draws to the Father: and they both draw by the Spirit as he is light, as he is their light lighted to that end. For as the Father is light, and the Son light; ſo that Spirit which draws to them, muſt be light alſo. He is indeed the breath of light, eternally lighted, to draw to the eternal Image of light, & then to the eternal ſubſtance, which eternally dwels in that eternal Image.

Queſt. *But how may I know the Spirit and its operations, that I may follow him, and be led by them, both to the Son and to the Father, and ſo come into the everlaſting fellowſhip?*

Anſw. The Spirit is to be known by thoſe motions and operations which are proper to him, which flow alone from him, and from nothing elſe.

Queſt. *What are they?*

Anſw. Convincing of ſin, and reproving for ſin, which nothing can truly diſcover and reprove but the light of the Spirit. Darkneſs cannot make manifeſt darkneſs, but whatſoever maketh manifeſt is light. All the diſcoveries of darkneſs, in the hidden world of the heart, are from Chriſt the Sun of Righteouſneſs, by his Spirit, what name ſoever men may give it, who know not this Sun, nor its light, nor the true names of things in the light, but have named, even the things of God in the dark, and according to the dark apprehenſions and conceptions of their own imaginary mind. But this I ſay to ſuch, who are ſo ready to beat their brains and diſpute, leave contending about names, come to the thing, come to that which reproves thee in ſecret, follow the light that

thus

thus checks and draws; be diligent, be faithful, be obedient; thou ſhalt find this lead thee to that, which all thy knowledge out of this (even all that which thou calleſt Spiritual light) will never be able to lead thee.

And when thou art joyned to this light, it will ſhew thee him whom thou haſt pierced (even ſo as never yet thou ſaweſt him) and open a freſh vain of blood and grief in thee, to bleed and mourn over him; and work that repentance in thee, which thou never waſt acquainted with before; and teach thee that faith, to which yet thou art a ſtranger; and teach thee that ſelf denial, which will reach to the very root of that nature which yet lives, even under that, and by means of that which thou calleſt ſpiritual light; and will lay ſuch an yoke on thy neck, as the unrighteous one is not able to beare, yea ſuch an one as the hypocrite (which is able to hide it ſelf under confeſſions of ſin, and forms of zeal, knowledge, devotion and worſhip) ſhall be daily tormented and waſted with. And then thou ſhalt know what it is to wait upon God in the way of his judgements, and find the powers of life and death ſtriving for thy ſoul, and daily clouds and ſtorms encompaſſing and attending thee, under which thou wilt aſſuredly fall and periſh, unleſs the everlaſting arme of Gods power be ſtretched out for thee, and be continually redeeming thee. And then thou wilt feel and ſee how ſin is pardoned, and how it is bound; how death brake in upon *Adam*, and how it daily breaks in upon mankind; and what that ſtandard is, which the ſpirit of the Lord lifteth up againſt the powers of darkneſs. And then thou wilt come cleerly to perceive, how that wch thou haſt called religion formerly (which flowed not from this principle) hath been but the invention of thine own imaginary mind (though thou fatheredſt it upon the Scriptures, as moſt men do moſt of their inventions about Doctrine and worſhip) wherein thou haſt been in a dream of being changed, and yet remaineſt ſtill the ſame in nature; & haſt had a name that thou haſt lived, but art ſtill dead; a name of being ſanctified, but ſtill unclean; a name of being juſtified, but ſtill condemned by the light in thine own conſcience, which is one with him who is thy judge, & who will judge according to it. And ſo, as that which is real taketh place in thee; ſo that which hath been but imaginary, will paſs away.

A Short

A Short Catechiſme,

For the ſake of the ſimple-hearted.

Queſt. *What is the eſtate and condition of all men by nature, as they are begotten of the ſeed of the evill-doer, and come out of the loins of the firſt* Adam?

Anſw. A ſtate of ſin and darkneſs, a ſtate of death and miſery, a ſtate of enmity againſt God, a ſtate accurſed from God, expoſed to his wrath and moſt righteous judgements, both here and hereafter.

Queſt. *What brought* Adam *to this eſtate? and what keeps the ſons of* Adam *in it?*

Anſw. Feeding on the tree of knowledge, from which man is not excluded to this day, though he is from the tree of life.

Queſt. *How came* Adam *at firſt, and how come men ſtill to feed on the tree of knowledge?*

Anſw. From a luſtfull appetite and deſire after the forbidden wiſdome, ſown in their hearts by the envious enemy of their ſouls, who is continually twining about this tree, and tempting men & women to eat of it, perſwading them that the fruit thereof is good for food: and indeed it is very deſirable to their eye, and promiſeth fair to make them everlaſtingly wiſe, but ſtill faileth.

Queſt. *What is the forbidden fruit?*

Anſw. It is knowledge without life, knowledge in the earthly part; knowledge acquired from below, not given from above. This promiſeth to make men as God, and to give them the ability of diſcerning and diſtinguiſhing between good & evill, which is Gods peculiar property. Eating of this fruit undid *Adam*, undid the Gentiles, undid the Jews, undid the Chriſtians, they all feeding on the tree of knowledge, and departing from the life in their ſeveral diſpenſations.

Queſt. *How doth this fruit undo man?*

Anſw. The wiſdome and knowledge (which they thus gather and feed upon) perverts them, makes them wiſe in the wrong part, exalts them againſt the life, duls the true appetite, and

increaſes the wrong appetite, in ſo much as there is not ſo much as a deſire in them after God in truth, but only to get knowledge and wiſdome from what they can comprehend. By this means whatſoever was afterwards ordained to life, became death to man. Thus the Gentiles liked not to retain God in their knowledge, but fell by their diſpenſation, provoking God to caſt them off, and give them up to the vanity of their imaginations. And thus the Jews (whom God then choſe) fell likewiſe by their diſpenſation, God for this cauſe giving them up to their own hearts luſts, and rejecting them from being a people. And the Gentiles (whom God ingrafted into the true Olive, in the Jews ſtead) they alſo after the ſame manner fell by their diſpenſation. Thus each of theſe fell by gathering wiſdome from the letter, but miſſing of the life in every of theſe diſpenſations.

Queſt. *What is the food which man ſhould feed on?*

Anſw. The tree of life, the word which liveth and abideth for ever, which is in the midſt of the Garden of God, which word was made fleſh for mans weakneſs ſake, on which fleſh the living ſoul feeds, and whoſe blood the living ſpirit drinks, and ſo is nouriſhed up to eternal life.

Queſt. *But had* Adam *this food to feed on? and was this to be the food of the Gentiles, Jews, and Chriſtians in their ſeveral diſpenſations?*

Anſw. God breathed into man the breath of life, and man became a living ſoul: and nothing leſs then life it ſelf could ſatisfie his ſoul at firſt, nor can to this day. Every word of God that cometh freſh out of his mouth, is mans food and life. And God ſpeaketh often to man, ſhewing him what is good: but he cannot reliſh or feed on this, but deſireth ſomewhat elſe, through the error and alienation of his mind. And what God ſpeaketh now to man (if that be mans life) *Adam* had much more of it before his fall. And for the Jews, *Moſes* tells them the word was nigh them, in their heart, and in their mouth: and *Paul* alſo tels the Chriſtians ſo. So that the word is not far from any man, but mens ears are generally ſtopped againſt it, by the ſubtilty of the ſerpent which at firſt deceived them.

Queſt. *But did not the Jews ſeek for eternal life, in reading and ſtudying the Scriptures under their diſpenſation? and do not the Chriſtians now ſeek for life, and to feed on life?* *Anſw.*

Answ. Yea they did, and do in their own way, but they refuse it in Gods way. Thus *Adam* after he had eat of the tree of knowledge, would have fed on the tree of life also, but he was shut out then, and so are Christians now. And if ever they will feed on the tree of life, they must loose their knowledge, they must be made blind, and be led to it by a way that they know not.

Quest. *This is too mysterious for me, give me the plain litteral knowledge of the Scriptures.*

Answ. Is not the substance a mistery? Is not the life there? The letter of any dispensation killeth: it is the spirit alone that giveth life. A man may read the Letter of the Scriptures diligently, and gather a large knowledge therefrom, and feed greedily thereon, but it is only the dead spirit which so feeds, but the soul underneath is lean, barren, hungry and unsatisfied, which when it awakes, it will feel.

Quest. *But may not the dead spirit as well imagine mysteries in every thing, and feed thereon?*

Answ. Yea it may, and the error here is greater then the former: but in waiting in the humility and fear, to have the true eye opened, & the true mystery revealed to the humble & honest heart, and in receiving of that in the demonstration of the spirit, out of the wisdome of the flesh, here is no error, but the true knowledge, which springs from life, and brings life.

Quest. *How may I come at this mystery?*

Answ. There is but one key can open it, but one hand can turn that key, and but one vessel, but one heart, but one spirit, which can receive the knowledge.

Quest. *How may I come by that heart.*

Answ. As thou being touched with the enemy, didst let him in, and didst not thrust him by with the power of that life which was stronger then he, and nearer to thee. Even so now, when thou art touched and drawn by thy freind, (who is nigh) and thereby findest the beginning of vertue entering into thee, give up in and by that life and vertue, and wait for more; and still as thou feelest that following, calling, and growing upon thee, follow on in it, and it will lead thee in a wonderful way out of the land of death and darkness, where thy soul hath been a captive, into the land of life and perfect liberty.

Quest. *But can I do any thing toward my own salvation?*

Ans. Of thy self thou canst not: but in the power of him that

worketh both to will and to do, thou mayst do a little at first: and as that power grows in thee, thou wilt be able to will more, and to do more, even until nothing become too hard for thee. And when thou hast conquered all, suffered all, performed all, thou shalt see, and be able understandingly to say, thou hast done nothing, but the eternal vertue, life and power hath wrought all in thee.

Quest. *I perceive by what is said that there is a Saviour, one which hath vertue life and power in him to save, but how may I meet with him?*

Answ. Yea, he that made man pitieth him, and is not willing that he should perish in the pit into which he fell, but hath appointed one to draw him out, and save him.

Quest. *Who is this Saviour?*

Answ. He is the Tree of Life, I have spoken of all this while, whose leaves have vertue in them to heal the Nations. He is the plant of righteousness, the plant of Gods right hand: (hast thou ever known such a plant in thee, planted there by the right hand of God?) He is the Resurrection and the Life, which raiseth the dead Soul, and causeth it to live. He is the spiritual Manna, whereupon the quickned Soul feeds. Yea, his flesh is meat indeed, and his bloud is drink indeed, which he that is raised up in the life feeds on, and findeth the living vertue in them, which satisfieth and nourisheth up his immortal soul.

Quest. *But hath not this Saviour a name? What is his name?*

Answ. It were better for thee to learn his name by feeling his vertue and power in thy heart, then by rote. Yet (if thou canst receive it) this is his name, *The light, the light of the World*, (a light to enlighten the Gentiles, that he may convert and make them Gods *Israel*, and become their glory.) And according to his office, he hath enlightned every man that cometh into the world, though men neither know the light that cometh from him, nor him from whom the light comes; and so notwitstanding the light is so neer them, remain strangers to it, and unsaved by it.

Quest. *Why dost thou call him the light? are there not other names every whit as proper, whereby he may be well be known?*

Answ. Do not thus let up the wise and stumbling part in thee, but mind the thing, which first puts forth its vertue as light, and so is thus first to be known, owned, and received. Yet more particularly, if thou hast wherewith, consider this reason. We call

him

him light, becauſe the father of lights hath peculiarly choſen this name for him, to make him known to his people in this age by, and hath thus made him manifeſt to us. And by thus receiving him, under this name, we come to know his other names. He is the life, the righteouſneſs, the power, the wiſdome, the peace, &c. but he is all theſe in the light, and in the light we learn and receive them all: and they are none of them to be known in ſpirit, but in and by the light.

Queſt. *How are the other names of Chriſt known in and by the light?*

Anſw. Letting in the light (which convinceth of and warreth againſt ſin) the life ſtirs and is felt, and the life leads to the word which was in the beginning, and giveth the feeling of that alſo. And in the word, the righteouſneſs, the peace, the wiſdome, the power, the love is felt; and he is made all theſe to thoſe who are led into, and kept in the light. And when the powers of darkneſs appear with mighty dread, and there is no ſtrength to withſtand them, this lifts up a ſtandard againſt them, and calms all the tempeſts, and cures all the wounds and diſeaſes of the Soul, anointing it with the everlaſting oyle, ſo that now I can ſenſibly, and with clear underſtanding call it my Saviour, the captain of my Salvation, my Chriſt or anointed, my Husband, my King, my Lord, my God.

Queſt. *Where doth this light ſhine?*

Anſw. In the darkneſs at firſt: but when it hath vanquiſhed, expelled and diſperſed the darneſs, it ſhines out of it.

Queſt. *What is that darkneſs wherein the light ſhines?*

Anſw. Man: mans heart, mans conſcience, mans ſpirit. This is the world, which Chriſt the Sun of righteouſneſs is the light of, in every part whereof he cauſeth the rayes or beams of his light to ſhine at his pleaſure, though in no part the darkneſs can comprehend the leaſt ſhining of his light?

Queſt. *How then can it ever be converted thereby?*

Anſw. The darkneſs is not to be converted. Every man in this ſtate is reprobated, and the wrath abideth on him. So that the darkneſs is rejected, and man in the darkneſs: but man touched by the light, made ſenſible of it, and following it in the life and power which it begets, is drawn out of the horrible pit, and ſaved.

Queſt. *How may I do to find the light in the midſt of the darkneſs*

neſs of my heart, which is ſo great, and this ſeed ſo ſmall?

Anſw. By its diſcovering and warring againſt the darkneſs. There is ſomewhat which diſcovereth both the open and ſecret iniquity of the corrupt heart, following it under all its coverings of zeal, holineſs, and all manner of voluntary humility, and ſelf-righteouſneſs (with which the true light never had unity) and ſometimes may cauſe ſecret miſgivings that all is not well, but there may be a flaw found in this covering, and in the end it may prove too narrow for the ſoul. This which thus warreth againſt the darkneſs, to bring people off from all falſe foundations, to the true and living foundation, this is the light, and thus thou maiſt find it, at ſometime or other at work in thy heart, if thou mind it.

Queſt. *Having found the light, how may I come to feel the ſaving vertue and power of it?*

Anſw. By believing in it. For the vertue and power ſprings up in the heart that believes in it.

Queſt. *How can I believe in it? Am not I dead?*

Anſw. There is a creating, a quickning power in the light, which begets a little life, and that can anſwer the voice of the living power.

Queſt. *Yea, If I could find any ſuch thing begotten in me, then I might be drawn to aſſent that that (though never ſo ſmall) might believe, but ſurely my dead heart never can.*

Anſw. Haſt thou never found a true honeſt breathing towards God? haſt thou never found ſin, not an imaginary, but a real burthen? this was from life; there was ſomewhat begotten of God in thee, which felt this: It was not fleſh and blood in thee, but ſomewhat from above. And if this had known the ſpring of its life, and not been deceived from it by the ſubtilty, it would have fed upon, and have grown up in the vertue and power of the ſpring, from whence its life came.

Queſt. *Why then by this all men have power to believe.*

Anſw. In the light which ſhines in all, and viſites all, there is the power: and this power ſtrives with the creature to work it ſelf into the creature: and where there hath been the leaſt breathing after life, there hath been a taſte of the power: for this came from it. But the great deceiver of ſouls, lifts up mens mind in the imagination, to look for ſome great appearance of power, and ſo they ſlight and overlook the day of ſmall things, and neglect receiving the beginnings of that, which in the iſſue would be the

thing

thing they look for. Waiting in that which is low and little in the heart, the power enters, the seed grows, the Kingdom is felt, and daily more and more revealed in the power. And this is the true door and way to the thing, take heed of climbing over it.

Quest. *What is it to believe in the light?*

Answ. To receive its Testimony either concering good or evil: and so either to turn towards or from, in the will and power which the light begets in the heart.

Quest. *How will this save me?*

Answ. By this means, that in thee which destroys thee (and separates thee from the living God) is daily wrought out, and the heart daily changed into the Image of him who is light, and brought into unity and fellowship with the light, possessing of it, and being possessed by it, and this is Salvation.

Quest. *We thought Salvation had been a thing to be bestowed hereafter, after the death of the body: but if it be thus, then Salvation is wrought out here.*

Answ. So it is, even in all that are saved: for there is no working of it out hereafter, but here it is wrought out with fear and trembling, and the beleever (who is truly in unity with the life) daily changed from glory to glory, as by the Spirit of the Lord.

Quest. *But shew more particularly, how Faith or beleeving in the light worketh out the Salvation,*

Answ. First, it causeth a fear and trembling to seize upon the sinner. The Lord God Almighty, by the rising of his light in the heart, causeth the powers of darkness to shake, the earth to tremble, the Hils and Mountains to melt, and the goodly fruit-Trees to cast their fruit. And then the plant of the Lord springs up out of the dry and barren ground, which by the dews and showrs from above, thrives, grows, and spreads till it fils Gods earth.

2. In this fear and trembling, the work of true repentance and conversion is begun and carried on. There is a turning of the soul from the darkness to the light; from the dark power, to the light power; from the Spirit of deceit, to the Spirit of truth; from all false appearances and imaginations about holiness, to that which the eternal light manifesteth to be truly so. And now is a time of mourning, of deep mourning, while the separation is working, while the enemies strength is not broken and subdued, and while the heart is now and then feeling it self still hankering after its old lovers.

3. In

3. In the belief of the light, and in the fear placed in the heart, there ſprings up an hope, a living hope in the living principle, which hath manifeſted it ſelf and begun to work. For the Soul truly turning to the light, the everlaſting Arme, the living power is felt: and the Anchor being felt, it ſtaies the Soul in all the toſſings, troubles, ſtorms, and tempeſts it meets with afterwards, which are many, yea very many.

4. Faith, through the hope, works righteouſneſs, and teaches the true wiſdom (and now the benefit of all the former trouble, anguiſh and miſery begins to be felt, and the work goes on ſweetly.) All unrighteouſneſs is in the darkneſs, in the unbeleif, in the falſe hope; faith in the light works out the unrighteouſneſs, and works in the righteouſneſs of God in Chriſt. And it makes truly wiſe, wiſe in the living power, even wiſe againſt the evil and to the good, which no man can learn elſe where.

5. In the righteouſneſs, and in the true wiſdom which is received in the light, there ſprings up a love, and an unity and fellowſhip with God the Father of lights, and with all who are children of the light. Being begotten by Chriſt the light, into the nature of the light, and brought forth in the Image, there is an unity ſoon felt with God the Father, and with thoſe who are born of the ſame womb, and partake of the ſame nature. And here is a willingneſs and power felt in this love, to lay down the life, even for the leaſt truth of Chriſts, or for the brethren.

6. Beleif in the light works patience, meekneſs, gentleneſs, tenderneſs and long ſuffering. It will bear any thing for God, any thing for mens Souls ſake. It will wait quietly and ſtilly for the carrying on of the work of God in its own Soul, and for the manifeſtation of Gods love and mercy to others. It will bear the contradiction and reproach of ſinners, ſeeking their good, even while they are plotting, contriving and hatching miſcheif, laying many ſubtil ſnares, and longing thereby to entrap the innocent.

7. It brings peace, joy, and glory. Faith in the light breaks down the wall of darkneſs, the wall of Partition, that which ſeparates from the peace, that which cauſeth the anguiſh and trouble upon the Soul, and ſo brings into peace. Chriſt is the skilful Phyſitian, he cures the deſeaſe by removing the cauſe. The unskilful Phyſitians they heal deceitfully, crying peace, peace, while there is no peace, while that which breaks the peace is ſtanding: but Chriſt doth not ſo, but ſlaies the enmity in the heart by the blood

of

of his crosse, so making peace. And this is true peace, certain peace.

Now finding the clods of earth removed, the enemy, the disturber, the peace-breaker trodden down, the sin taken away, the life and power present, the soul brought into the peace, here's joy, unspeakable joy, joy which the world cannot see or touch, nor the powers of darknes come neer to interrupt. Here's now no more crying out, O wretched man: and who shall deliver, &c. but a rejoycing in him who hath given victory, and made the soul a conquerer, yea more then a conquerer. Wait to feel that, thou who art now groaning, and oppressed by the mercilesse powers of darknes.

And this joy is full of glory, which glory increaseth daily more & more, by the daily sight & feeling of the living vertue & power in Christ the light, whereby the soul is continually transformed (and changed more and more) out of the corruptible, into the incorruptible; out of the uncircumcision, the shame, the reproach, into the circumcision, the life, the glory.

Quest. Doth the light do all this?

Answ. Yea, in them that turn towards it, give up to it, and abide in it. In them it cleanseth out the thicknes and darknes, and daily transformeth them into the image, purity, and perfection of the light. And this nothing can do but the light alone.

Quest. What makes men generally so averse from the light?

Answ, Their unity with the darknes, which the light is an enemy to, discovering and disturbing it.

Quest. But wise men, knowing men (men who are looked upon as having most light) they also are enemies to this light, and speak hardly of it.

Answ. Was it not alwayes so? Did any of the Rulers, or wise Scribes and Teachers of the Law believe in him formerly? and is it any wonder if such believe not in him now?

Quest. What may be the reason, why the wise men formerly have not, and now cannot believe in the light?

Answ. There are two great reasons for it.

1. Because they cannot comprehend it. They can comprehend the knowledge which they can gather out of the book of nature, or out of the books of the Law & Prophets, or out of the books of the Evangelists and Apostles, but they cannot comprehend the light which all these testifie of: (so that such a kind of knowledge they can receive, but the light they cannot) for it is not to be comprehended, but gathereth into it self, and comprehendeth.

2. Because it is an utter enemy to them. It will not wink at the closest of their evils, nor speak peace to them therein. Their own gathered knowledge may speak peace to them, but this will not. Thus the Jews could speak peace to themselves, from their Temple, Ordinances, & Sacrifices, though they walked in the stubbornes & uncircumcision of their hearts, resisting the checks & motions of the holy Spirit there: & thus the Christians can speak peace to themselves, from a belief & hope through Christs dying at Jerusalem (though they know not him in them, and are at a di-

ſtance, & not one with that in their hearts which is of Chriſt, & in his power & authority checks & reproves for ſin) but the light wil not ſpeak peace ſo, but only where the vertue of the living bloud is felt, cleanſing away the ſin.

Queſt. But there are many profeſſors, ſtrict profeſſors (who, without doubt, have once taſted of the living vertue) what makes them ſuch enemies to the light? for there are none ſpeaks more againſt it then they.

Anſw. 1. Becauſe they are fallen from what they once had, for if they were in that living principle, which once gave them a true taſte of life through the Scriptures, they could not but know and own the light, which was the thing which gave them the taſte, and would have preſerved their reliſh, had they known how to turn to it and abide in it.

2. The light is a witneſs againſt all their knowledge and religious practiſes, and imitations from the Scripture, which they hold and practiſe out of the light, in the unrighteouſneſs, even in that part which is not to know or be the worſhipper. And can ye blame them, that when the light is ſo great an enemy to them, that they alſo turn head againſt it? How is it poſſible that having ſlain and murthered the juſt one in themſelves, they ſhould acknowledge and give him his due honour in others?

Queſt. But have the ſtrict profeſſors, who pretend great things in honour of Chriſt, murthered him in themſelves?

Anſw. yea verily, as really as the Scribes, Phariſees and people of the Iews put him to death at Ieruſalem: for what they do to the leaſt appearance of his light in their hearts, they do it unto him; Yea our Lord Chriſt at this very day, is as really crucified in their ſpiritual Egypt and Sodom, as he was without the gates of Ieruſalem. And his righteous blood cries as loud againſt the Profeſſors of this age, as ever it did againſt the Iews: and they are hardned againſt him by a conceited knowledg, which by their imaginations they have gathered from the Scriptures, juſt as the Iews were but the eye in them can no more ſee it, then the eye in the Iews could.

Queſt. Surely if they knew the light to be the onely living way, they would not be ſuch enemies to it.

Anſw. Yea I beleeve concerning them (as was ſaid concerning the Iews) that if they knew it, they would not crucifie the Lord of glory: for I beare many of them record, that they have a great zeal, though not according to knowledge. But at preſent very ſad is their ſtate: for the God of the world hath blinded that eye in them, which alone can ſee the truth; and with that eye, wherewith they now ſtrive to ſee, they ſhall never ſee with comfort. Yea ſo exceeding groſs and thick are many of them become, and their hearts ſo fat, that in ſtead of feeling the want of the ſpirit of God in themſelves, and mourning after it, they can mock at the appearances of it in others, and ſpeak contemptibly of a light within, where Chriſt ſaith the light is; For ſaith Chriſt, Take heed that the light which is in thee be not darkneſs: for if, &c. Luke 11. 35, 36.

Queſt. But will not they reply that they do not oppoſe (much

leſs

leſs mock at) the light of the ſpirit, but only that which ye ignorantly call the light of the ſpirit?

Anſw. If we have found it to be the light of the ſpirit, and to work that in us and for us, which no other light ever could; do not blame us for giving in our teſtimony that it is that light. And take heed how ye reproach us with ignorance, ſeeing many of us have paſsed through all that which ye call knowledge: but our light is a new and ſtrange thing to you, and ye are not yet able to judge it.

Queſt. But may not men obtain eternal life by reading the Scriptures, without knowing or owning this Principle of the light?

Anſw. The true end of mens reading the Scriptures, is to turn them to the light. The Scriptures contain meſſages concerning God, concerning Chriſt, concerning the Spirit, the end whereof, is to turn men to the power and life, which can do the thing for them which God, which Chriſt, which Spirit fill all things, and are within in the heart, as well as without. The word is nigh thee in thy heart, and in thy mouth, ſaith Moſes to the Jews, ſaith Paul to the Chriſtians. And to what end do they tell them it is there? But that there they ſhould wait upon it, to hear its voice, and to obey it. Now mark, though men could practiſe and perform all things mentioned in the Scriptures, yet not being turned to this, they are not in the way of ſalvation: for the way of ſalvation is not a particular path or courſe of Ordinances and duties preſcribed in the Scriptures, but it is a new way, a living way, a way that the wiſeſt profeſſors, out of it never knew (I will lead them in paths they have not known) So that while men know not, nor are not turned to the light and power whereof the Scriptures teſtifie, all their reading of the Scriptures, praying and practiſing Ordinances and duties there mentioned, are but in vain, and in the end will prove but a falſe covering, and not the covering of the ſpirit

Queſt, But how did men do formerly? for this is but a late notion about the light? Have none ever been ſaved that have not embraced this notion?

Anſw. I ſpeak not of embracing a notion, but of turning to the thing it ſelf, without which none ever was, or can be ſaved: for it is that alone can ſave, and it ſaves only them that are turned to it. Now if any man ſo read the Scriptures, as thereby to learn to turn to this, he may feel that which will work ſalvation in him, though he know not its name. For as darkneſs, being turned to, works death in a miſtery, though its name be not known, but it may appear and be taken for light: So light being turned to, works life in a miſtery, although he in whom it works, ſhould not be able to call it by its name.

Queſt. Then by this, a man may be ſaved, though he ſhould not know the litteral name Jeſus, or the litteral name Chriſt, &c.

Anſw. The names are but the ſignification of the thing ſpoken of, for it is the life, the power (the being transformed by that) that ſaves, not the knowledge of a name. And Chriſtians mightily deceive themſelves

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herein: for they think to be saved by beleiving a relation concerning Christ, as he appeared in a fleshly body, and suffered death at Jerusalem. Whereas Christ is the same yesterday, to day, and forever: and the saving knowledge reveals him, not only as he was then, but as he was the day before, and as he will be for ever. And this knowledge is also revealed in the Scripture, but they are so drowned in the Letter, wherewith the carnal part is so filled, that the spiritual eye cannot open in them to see: and so that which was ordained for life, becomes death to them, and they perish, they perish just as the Iews did: for their eyes are withheld by a wisdom which they have grown up in from the Letter, from the beholding the mistery of life in the spirit, which alone can work out and save from the mistery of death.

Quest. *But did not God formerly, work life in men by their reading of the Scriptures, and by the preaching of such Godly Ministers, as are now dispised, and accounted Antichristian.*

Answ. When men read the Scriptures formerly in the times of thick darkness, and when some of those (who were not made ministers according to the order of the Gospel) preached in the simplicity of their hearts, according to the best light of their feeling and experience, the Lord pitied the simplicity of their hearts, and secretly refreshed this principle in them by such reading, and by such preaching. But now this principle is made manifest, their reading and setting up a knowledge of the Scriptures without this (which was the thing even then from whence they had their life) yea in opposition to this, this increaseth their death and bondage, and thrusts them out of life.

Quest. *Well I will keep to the Scriptures, and wait for light there, let who will follow this new light.*

Answ. Wilt thou keep to the Scriptures in opposition to that light, which alone can give thee the knowledge of the Scriptures? what kind of knowledge wilt thou gather from the Scriptures? Not a knowledge which will humble thee, and cleanse thy heart, but a knowledge which will puff thee up, and fit thee for the slaughter. While thou art from the light, thou canst not know the Scriptures nor the power of God, but art exalting thine own imaginations, conceavings, and reasonings about the sense of Scriptures. And this thou wilt one day know with sorrow, when God calls thee to an account for thy boldness, in putting senses and meanings upon his words without his light.

Quest. *I am almost startled.*

Answ. Many have fallen, and more must fall: for the sharp Axe of the Lord is prepared to cut down every professor, with all his profession and religious practises and imitations from Scripture, which stand not in the pure life. Happy art thou, if thou now fall by that hand, which now strikes at many in great loving kindness and mercy, that he might raise them up again, and fix them upon the true foundation. But miserable are those, whose eyes are withheld, till the day of their visitation be over-slipt, and so they continue keeping their corrupt standing, and confidence in their fleshly knowledge of Scriptures, for they also must fall, but their fall will be otherwise.

BRITISH MUSEUM 13 NO 1902

Mind therefore this my single-hearted advice.

Let thy Religion be to feel the pure principle of life in the pure vessel of life, for the eye must be pure that sees the life, and the heart that receives it. And such is a pure mystery, and it is only held in a pure conscience. Know that in thee that purifies thee, and then thou knowest Christ, and the Father and the Spirit: and as that lives and grows up in thee, so shalt thou know their dwelling place, and partake of their life and fulness.

THE END.

SOME

Seasonable and Serious

QUERIES

Upon the late

Act against Conventicles.

Tending to discover

How much it is against the expres Word of GOD, the positive Law of the Nation, the Law & Light of Nature, and Principles of Prudence & Policy.

And therefore adjudged by the Law of the Land to be Void and Null. *Viz.*

Mag. 9. 3. That no Act of Parliament or Law repugnant to the Law of God is of any force.

25 H. 8. That no man of what estate, degree, or condition soever, should presume to disobey Gods Law.

Doct. & Stud. That against Scripture Law, Prescription, Statute, nor Custom may avail; and if any be brought in against it, they be void, and against Justice.

42 Ed. 3. It is assented and accorded, That the Great Charter be holden and kept in all points, and that if any Statute be made to the contrary, it shall be held for none.

By a Friend to Truth and Peace.

Mat. 24. 48, 49. *And if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, &c.*

Acts 9. 5. *Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.*

Psal. 9. 16. *The wicked is snared in the work of his own hands, &c.*

Printed in the year 1670.

Some Sober Queries upon the ACT *against* CONVENTICLES.

WHether upon a due and ſerious ſearch, this late Law doth not appear to contradict the three Great Laws, *viz.* The Law of God, the Law of the Nation, and the Law of Nature; and is not contrary to the Rules of Prudence and Policy, and tending to promote ſome private and corrupt intereſt?

First, As to the Law of God:

I. Whether in the particulars following, relating to Preachers and Hearers, the Law of God is not manifeſtly contradicted and impugned?

1. Doth not Gods Law require all men that hear, learn, and keep it, having a Gift from Chriſt, of what Rank, Condition, or Quality ſoever, (high or low) ſhould be Teachers and Publiſhers of it? *Mat.* 5.19. 1 *Pet.* 4.10. 2 *Tim.* 4.2. And accordingly have we not had, of high degree, preaching Kings, Princes, Judges, and *Levites*, *Pſal.* 40.9, *Eccleſ.* 1.1, & 12.10. 2 *Chron.* 17.7, 8, 9. And of low degree, mechanick Carpenters, Herdſmen, Fiſhermen, Tentmakers, that have preached and publiſhed his Word and Law? *Mark* 6.3. *Amos* 1.1, *Mark* 1. 16, 17. *Acts* 18. 2.

And doth not this Law forbid any, high or low, to preach and publiſh Gods Law, but ſuch as conform to the Traditions and Commands of men, *viz.* By Reading the Common-Prayer, Renouncing the Covenant, ſubmitting to humane Services, Ceremonies, and Inventions, *Mark* 7. 7, 8, 9. however otherways fitted by Chriſt, with never ſuch Miniſterial Gifts and Attainments?

2. Doth not Gods Law ſay, *You may all propheſie* (or preach, 1 *Cor.* 14.1, 2.) *one by one*? 1 Cor. 14. 31.

And doth not this Law ſay, You ſhall not ſo propheſie, no not one?

3. Doth not Gods Law pronounce wo to his Preachers, if they preach not the Goſpel? 1 *Cor.* 9. 16.

And doth not this Law pronounce wo to them, if they do?

4. Doth not Gods Law give promiſed Rewards and Bleſſings to

thoſe that teach it to others? *Mat.*10.41. *&* 25.21. & 5.19. *Ja.*5.20.

And doth not this Law threaten a 20*l.* & 40*l.* Curſe, yea, utter ruine to thoſe that do?

5. Doth not Gods Law admit of preaching in Houſes, Streets, and Fields, to great Multitudes, with promiſed mercies to the Owners ſo receiving his People and Preachers? *Acts* 20.20. & 28.31. *Luke* 13. 26. *Mat.*3.1. & 10.40,41,42.

And doth not this Law forbid ſuch preaching, with threatned ruine to Owners and Hearers, as well as Preachers?

6. Doth not Gods Law denounce curſing and wrath to the uttermoſt to thoſe that reject and forbid, and that miſ-uſe and abuſe his Preachers, and beat their fellow-ſervants? 1*Theſ.*2.16. *Mat.*24.48,49,50.

And doth not this declare promiſed Bleſſings and Rewards to thoſe that ſhall be moſt active in purſuing and perſecuting the Preacher, and proſecuting and vexing the Hearers?

7. Doth not Gods Law enjoyn men frequently and ſtedfaſtly to aſſemble together, and to maintain and keep up their Fellowſhips and Meetings? *Heb.*10.25. & 3.13. *Acts* 2.42. *Mal.*3.14,16.

And doth not this Law not onely forbid, but tear and break up ſuch Meetings and Aſſemblies, loading them with heavy Mulcts and Penalties *Toties Quoties*, as often as they ſo meet?

8. Doth not Gods Law admit of Popular Meetings, the aſſembling of great numbers to worſhip him, and attend his Ordinances, five thouſand and eight thouſand at a time? *Joh.*6.10. *Act.*4.4. & 2.41. yea, the more the better, without any limitation, or ſcandal of ſedititon in ſo doing.

But doth not this Law limit thoſe that muſt ſo worſhip and hear the Word, to four perſons onely, beſide the Family, unleſs they will be reputed ſeditious, and dealt with accordingly?

Q. II. Whether if it appears that indeed this New Law, and Word of Man, doth contradict the Old Law, and Word of God; the People of God ought any more to regard it now, than the three Children and *Daniel* did the Perſian Law in like Caſe (*Dan.*3. 16,17. & 6.10.) in thoſe days; or the Diſciples (*Acts* 4.) did the Edicts, Threatnings, and Prohibitions of the Council then? And whether, if God be God, he ought not to be followed and obeyed rather than man, though Goods be ſpoyled, Liberties infringed, and Lives hazarded in ſo doing?

Q. III. Whether in caſe the Maxims of our Engliſh Laws in favour of the Word and Law of God, be of force, this Law is not to be deemed void and null? Which do aſſert for good Law, ſound Doctrine, Reaſon,

ſon, and Truth, *That no Act of Parliament, or Law, repugnant to the Law of God, is of any force*, Finch, p. 3. *And that no man, of what Eſtate, Degree, or Condition whatſoever, hath power to diſpence with Gods Law, as all the Clergy of the Realm, and moſt of the Univerſities of Chriſtendom, and we alſo affirm*, 28 H. 8. *And that againſt Scripture Law, Preſcription, Statute, nor Cuſtom may avail; and if any be brought in againſt it, they be void, and againſt Juſtice.* Doct. & Stud.

Secondly, As to the Law of the Land.

I. Whether the ſaid Act is not expreſly contrary to the known, ancient, fundamental Laws of this Nation, eſpecially that of *Magna Charta*; which, as the great Bulwark of the Engliſh Liberty, has been confirmed by about forty Parliaments?

For doth not that Great Charter aſſure and confirm, That no Free-man ſhall be taken, or impriſoned, or diſ-ſeiſed of his Free-hold, or Liberties, or free Cuſtoms, or be outlawed, or exiled, or any otherways deſtroyed, or paſſed upon, or condemned, but by the lawful Judgment of his Peers, or Law of the Land: And that Juſtice ſhall neither be ſold, denied, or deferred?

And doth not this Act in contradiction thereto, both ſeiz upon mens Liberties and Eſtates, without any ſuch legal Proceſs or Judgement?

For is not the Juſtice impowered hereby, by force, Civil or Military, to ſeiz, take, and keep in cuſtody the peaceable free People of the Nation (diſ-ſeizing them thereby of their Liberties) being Advocate, Jury, and Witneſs, and ſole Judge both of Law and Fact, as well as of the ability of the Offender? And is he not authorized alſo, according as he (in malice, favour, or affection) ſhall judge meet, to Convict, Sentence and Execute, by making Diſtreſs and Sale of Goods, how and upon whom he pleaſeth, without returning any thing again to the Owners, (which may be one hundred or two hundred pounds, for ten or twenty pounds) and therewith to reward the Informer, or who elſe he ſhall judge moſt active, be it his Clerk, Sonne, or Himſelf? (And is not this ſeizing * Free-hold too, with a witneſs?) And all without any legal Judgement and Proceſs? And is not the bribing the Informer (that principal Truſtee in the Act) or Juſtice himſelf, with ſo great a Reward, a ſetting Juſtice to ſale with a vengeance? And what can more violate that fundamental Law, both as to Perſon and Eſtate? Notwithſtanding by the 42 of *Ed.* 3. this Great Charter is commanded

* Free-hold *is Goods and Chattels, as well as Land & Tenement.* Cook's Inſtit. c. 29. p. 46.

to

to be kept in all points; and that whatever Law is made against it, is null and void: *Polton* 182. The words of the Statute are these:

At the Parliament of our Lord the King at Westminster, the first day of May, the 42 year of his Reign, It is asserted and recorded, That the Great CHARTER, and the Charter of the Forest be holden and kept in all Points; and if any STATUTE be made to the contrary, it shall be holden for none.

II. Whether it is not dangerous by the Laws and Customs of the Nation, for any to infringe and violate this Great Charter, under colour or pretence of any Law or Statute whatsoever? Witness that famous Example, and eminent Instance in 1 *H.* 8. in the Impeachment and Execution of the two Justices of the Peace, *viz.* Sir *Richard Empson* Knight, and *Edmond Dudley* Esq; for their putting in execution the Statute made 11 *H.* 7. so contrary to *Magna Charta*, concerning which for better Information take my Lord *Cooke*'s own words in his *Instit. Lib.* 2. *Cap.* 29. *fol.* 51. *Viz.*

"*Against this Ancient and Fundamental Law, and in the face thereof,* "(having recited that Clause of *Magna Charta* before mentioned) *I find* "(saith he) *an Act of Parliament made, That as well Justices of Assize, as* "*Justices of Peace, (without any finding or Presentment by the Verdict of* "*twelve men) upon a bare Information for the King before them made,* "*should have full Power and Authority by their Discretions to hear and de-* "*termine all Offences and Contempts committed or done by any person or per-* "*sons against the Form, Ordinance and effect of any Statute made and not* "*repealed. By colour of which Act, (seeking this Fundamental Law, it is* "*not credible what horrible Oppressions and Exactions, to the undoing of in-* "*finite numbers of people, were committed by Sir Richard Empson Knight,* "*and Edmond Dudley Esq; being Justices of the Peace throughout Eng-* "*land: And upon this Unjust and Injurious Act (as commonly in like Cases* "*it falleth out) a new Office was created, and they made Masters of the* "*Kings Forfeitures.*

"*But at a Parliament holden in the* 1 H. 8. *this Act of* 11 H. 7. *is rejec-* "*ted, and made void, and repealed; and the reason thereof is yielded, For* "*that by force of the said Act, it was manifestly known that many sinister* "*and crafty feigned and forged Informations had been pursued against di-* "*vers of the Kings Subjects, to their great damage, and wrongful vexa-* "*tion. And the success hereof, and the fearful ends of these two Oppres-* "*sors, should deter others from committing the like; and should admonish* "*Parliaments, that instead of this ordinary and precious Tryal per Legem* "*Terræ, the known ancient Laws, they bring not in absolute and perfect*

"*Tryals*

"*Tryals by Diſcretion. The ſaid two Juſtices were to the joy of all People*
"*executed the beginning of* H. 8. Speed Chr. 983.

Not to mention the impeachment and dethroning the two Kings, *Edward* the ſecond, and *Richard* the ſecond, for having perverted the due courſe of Law, Juſtice and Right; and that they deſtroyed men by Informations, and without Legal Examination and Tryals; and that they had declared that the Laws of the Kingdom were in their own Breſts: As in their Articles of Impeachment does more at large appear.

Nor the Impeachment of the Lord Chief Juſtice *Tryſillian*, and his Brother Judges, *Fulthorp*, *Belknap*, *Carey*, *Hott*, *Burge*, and *Loctton*, and others of the then Privy Council, and then *Lord Mayor of London*, who had ſet their hands to Judgements in ſubverting the Laws of the Land, and advancing the Kings Will and Commands above the known Laws of the Kingdom: For which the Lord Chief Juſtice and others of them were hanged at *Tybourn*. The Impeachment alſo of Judge *Thorp*, *Ed.* 3: and Cardinal *Woolſey*, H. 8. for adviſing the King to ſubvert the Laws. Not forgetting the late worthy Act of Chief Juſtice *Keeling*, in impriſoning and fining the *London*-Juſtices, for acting againſt the known Laws.

Qu. III.

Whether it doth not concern all perſons called to be active therein, whether Officers Civil, Military, or others, to be well adviſed what they do, leſt inſtead of promoting the Peace and Welfare of the Nation, (the great end of all wholſome Laws) they not onely infringe the juſt Liberties thereof, inſlave themſelves and Poſterities, but render themſelves liable to ſuch infamy, miſery and miſchief that the miſcreants beforementioned have done. And whether it will not be a good plea for any that may be vexed, perſecuted or proſecuted hereupon, why they conform not thereto, either by anſwering enſnaring queſtions to accuſe themſelves about Meetings, telling of Names, or places of abode, or payment of Moneys, that it is all againſt *Magna Charta* and the known Laws of the Land, which declare, that no man ſhall be put to anſwer without Preſentment, or matter of Record, or by due Proceſs, and Original Writ, according to Law; as by ſeveral Statutes, *viz.* 5 *Ed.* 3. 9. & 25 *Ed.* 3. 4. 28 *Ed.* 3. 3. 27 *Ed.* 3. 18. 42 *Ed.* 3. 33. *Petit. of Right*, 3 *Car.* 1. 1. 17 *Car.* 1. 14.

Qu. IV.

Whether the pretended *Salvo*, [*That you may, if you find your ſelf aggrieved hereby, make your Appeal, and take your Tryal by a Jury*]

may

may acquit this Law from infringing and violating *Magna Charta* and the known Laws of the Land: Becauſe, firſt, is not the Law violated, byſeizing and taking both Perſon and Eſtate without any ſuch Proceſs and Judgement? And ſecondly, that the Appeal muſt not lie in any other Court, but only before the Parties themſelves complained of to do the wrong; who ſeem hereby to be made ſole Judges in their own Caſes; the Juries being to be empannelled by themſelves, the Sheriffs being Parties with them; contrary to expreſs Law, forbidding any to be Judge in his own Caſe. 8 *H.* 6. *fol.*21. *El. Dier* 220. and Doctor *Bonham's* Caſe, 8 *part Cook's Inſtit.*

Thirdly, As to the Law of Nature.

I. Whether the ſaid Law is not alſo contrary to the Law of Nature, *viz.* That Great *Magna Charta* laid down by our Saviour, *Mat.*7.12. *Whatever ye would that men ſhould do unto you, do ye even the ſame unto them: for this is the Law and the Prophets?*

For if the chiefeſt of the Perſecutors, and who had the greateſt hand in making this Act, were ſolemnly appealed to, Whether they, being men of Conſcience, would think it equal either by Papiſts or Phanatiques, to be ſo dealt withal? *Viz.* In their ſolemn Worſhip to be ſo hared and diſturbed by a Tumult and Rabble; to be tore and haled from their places and Aſſemblies, and impriſoned by Officers and armed men; to be pulled from their Miniſters, and their Miniſters from them, and ſo ſeverely and ruinouſly fined from time to time for the ſame; and that nothing muſt ſatisfie but coming to Maſs, or to be dip and joyn'd to Anabaptiſtical Meetings, though againſt Conſcience; and all this for no other Crime but peaceable Meeting and Worſhipping God according to Conſcience? Will any of them aſſert and give it under their hands, they judge all this but fair, juſt and equal dealing, and that they would be content to be dealt juſt ſo with, as they deal with others? Or further, If their Pariſh Churches were burnt by the Papiſts, and yet be fined, buffeted, and rendred ſeditious, and dealt with accordingly, for not coming at them, or meeting to worſhip in Houſes or elſewhere in the interim; would it be judged fair and equal? Or not rather much at that rate as *Pharaoh* dealt with the *Iſraelites* when he required them to make Brick without Straw, and beat them to if they brought not the full tale?

II. Whether

Qu. II.

Whether upon the ſame ground the Common-Prayer-Book-Worſhip is to be impoſed and ſubmitted to, to day, *viz.* becauſe a Law is got for it; the Maſs, upon the like Argument, is to be conformed to, to morrow; the Turkiſh Alcoran the next day, and the Jewiſh Talmud the next?

Qu. III.

Whether it is not unnatural for Proteſtants, pretending to own one Head, the Lord Jeſus; and one Law of his, the holy Scripture, which alſo is to interpret it ſelf; agreeing alſo in the Doctrinal part of their Religion, as by the Thirty Nine Articles appear; ſhould for Differences in the Ceremonial part, thus rent, tear, and devour each other; whilſt Turks, Papiſts, and other Religions, can live peaceably, and bear with each other under greater differences? And whether they that bite and devour each other, ſhould not take heed leſt they be devoured one of another, *Gal.* 5. 15. And that what meaſure they mete to others, the ſame be not meaſured to themſelves alſo? *Mat.* 7. 2.

Qu. IV.

Whether ſince by this Act Proteſtants onely are enjoyned, hired, and frighted thus to vex, diſturb, proſecute, and ruine one another, for worſhipping God in their way; and the Papiſts hereby in the mean time left to enjoy their Idolatrous Maſs in peace and quiet, without the leaſt diſturbance, and that as often as they pleaſe, and in as great numbers as they think good. Tends not too much to confirm the fears of many, that that curſed Intereſt (that ſo lately murder'd ſo many hundred thouſands in our Neighbour Countreys, and (as ſuppoſed) burnt the City) may be getting into the Saddle again, which they do & have ſo long gap'd for; and hereby not onely teach them afreſh to deal with Proteſtants, but to juſtifie all their bloody Cruelties of old, that upon the account of Conſcience they have exerciſed towards them? Therefore doth it not well become every conſiderate Proteſtant to ponder well what he is doing, whilſt he is cutting down the Bough he ſtands on?

Qu. V.

Whether in point of Appeal, to make Parties themſelves Judges in their own Caſe, is a uſual thing? Or that the Law-makers themſelves uſe to practiſe it in their own Concerns? Or how well comporting with this Golden Rule aforeſaid, *To do to others as we would they ſhould do to us*?

Qu. VI.

Whether in all theſe reſpects, this Law ought not to be eſteemed

Null and Void; and altogether disregarded, as if there was no such thing in the Nation.

Fourthly, As to the Rules of Prudence and Policy.

Qu. I.

Whether it is not greatly imprudent to rise up against so considerable a part of the Nation as the Phanatique Interest certainly is; who for Sobriety, Counsel, and Conduct, have so great a Witness in the hearts of their greatest Enemies? And for the Trading part, whether Forreign or Domestick, (which the simple Commonwealths that flourish in the World judge so much the Interest and Honour of Prince and People) they have not so considerable a sway in every bodies eye, which if doubted (by the violent prosecution of the Act) too sudden (and it may be too dear-bought) Experience (notwithstanding Mr. *Parker*'s Politicks) may evince? And for their quiet and peaceable demeanor, and that as well under great sufferings and provocations, as under probable † opportunities; not only to have given disturbance, but to have freed themselves from Persecution, may not ten years Experience give the undeniable demonstration? And will any wise State judge it according to the principles of Wisdom and Policy, by threatned ruine and destruction to irritate such a People, having heretofore also tasted the ill consequence of such like provocations? *Solomon* saith, *Oppression makes a wise man mad*; and the French have a Proverb, *Ne Reveille pas chat qui dort*; *Do not kindle the fire that was near quench'd.*

† *To wit, the Dutch Invasion, & Scottish Insurrection.*

Qu. II.

Whether the same Argument that is used against Popular great Meetings (and upon which the Act seems to be grounded, *viz.* That they tend to contrive Sedition and Rebellion) is not upon Principles of Reason and Experience found to be quite contrary? For what of Sedition and Rebellion is like to be contrived in a Publick Meeting, where the Doors are open, and all sorts of People come; and over which the Magistrate may have such Inspection, and whereof he must rationally have such speedy knowledge? And are there not Laws and Executioners of all sorts, both Civil and Military, sufficiently to punish and chastize the same, whenever made good against any? Whereas if great Meetings through Persecution be dispersed, then a Meeting of a thousand being driven into twenty or thirty parts, and constrained thereby to meet in private, what Opportunities may there be then, where no inspection can be had, to consult and plot?

Qu. III.

Qu. III.

Whether it is not againſt all Rules of Prudence and Policy, to exerciſe ſuch ſeverity upon our ſelves, that muſt neceſſarily wound and weaken, if not deſtroy the Trade of the Nation? Cannot the Bankers, Clothiers, Silk-men, Builders, Farmers, *&c.* tell you what a ſad influence the rumour of this Act hath already had? What then will the Execution of it produce? It may be when you ſee the Shops ſhut up, the great Traders, and the ingenious Heads and Hands removed with their Stocks to your Neighbour Countreys, (proffering them already the liberty of their Conſciences) the many thouſand ruined Conformable Families (depending upon the Nonconformiſts) at your Doors for Bread, and confuſion in your Streets, and a Forreigner invited by your diſtractions in your Gate, you may be better convinced, and find it may be, when it is too late, the direful Conſequences of ſuch evil Counſels and precipitate Actings?

Qu. IV.

Whether it doth not beſpeak much imprudence to be making freſh attempts in fruitleſs Undertakings, that neither have had, nor rationally may have a tendency to accompliſh promiſed ends? Phanatiques muſt be perſecuted, vext, fined, rendred Sectaries, Seditious, Rebellious, and threatned with utter ruine; and wherefore? *Viz.* To diſcourage, weaken, divide, to deliver them from their Hereſies, and reduce them to Canonical Obedience: But is this a rational way to effect it? No, by no means; for has not Experience (that Miſtriſs of Fools) taught us the quite contrary? For not to mention what happened in other Nations and former Generations; Let it but be remembred, Whether the Biſhops cruel Courts, Impoſitions, Suſpenſions, the high Commiſſions, Pillories, Impriſonments, Finings, Baniſhments, *&c.* Backing the Common-Prayer with Armies; Convinced, weakned, divided, deſtroyed the Puritanical Faction, and rooted, confirmed, and advanced Epiſcopacy, and preſerved the publick Peace and Safety in thoſe days? And whether the ſeveral attempts the ten years laſt paſt, no whit inferiour to former times, have had, or are like to have any better ſucceſs than theirs? Or not much like *Pharaoh's* of old, who the better to reduce his Phanatique Subjects from their gadding giddy humours about Worſhip, ſets cruel Task-Maſters over them, to humble and chaſtize them; But to what effect, the Text informs us, *Exod.* 1. 11. *That the more they were afflicted, the more they multiplied and grew.* And ſo may it not be ſaid, That for one Phanatick ten years ſince, by the vertue of Perſecution and Impoſition, is there not now ten, if not twenty,

in theſe Nations? The onely way to make an Intereſt conſiderable, is to perſecute and oppreſs it. For what ſo riveted Proteſtantiſm, and rooted out Popery in theſe Nations, but ſuch cruel Mediums the Papiſts took to eſtabliſh themſelves, and deſtroy the Nonconforming Phanaticks of the day, even to the rendring that Intereſt an Abomination, Stink, and Loathing to this day? And are others like to fare better, walking in their ſteps? But would it not be a better way to appoint ſome learned ſober men to deal with theſe men of Conſcience in a conſcientious way, and ſpeedily apply to anſwer thoſe learned unanſwered Treatiſes about Indulgence and Liberty of Conſcience; that ſo by ſound Doctrine, and the force of Reaſon, they may ſtop the mouths of gain-ſayers, and reduce them to obedience; as the more hopeful way to effect it, rather than by Fines and Impriſonments?

Qu. V.

Whether it had not been more prudential, and better becoming the Wiſdom and Gravity of the State, and the true Ordinance of Magiſtracy, that bears not the Sword in vain, to have made ſome vigorous Act to have inforc'd that firſt wholſome Proclamation to ſuppreſs Health-Drinking, ſwiniſh Drunkenneſs, prophane Swearing, and abominable Whoredoms, that ſo fearfully abound, and are wink'd at, tolerated, and encouraged in the Land; and to ſuppreſs Stage-Plays, thoſe Nurſeries of all manner of Vice and Wickedneſs, ſo numberleſs, and to which there are ſuch great aſſembling and flocking of all ſorts? *A good Ruler ſcatters wickedneſs with his Eyes*, Prov. 20. 8, 26. Draws the Sword againſt the evil, not the well-doer, Rom. 13. 4, 5. And whether a due enquiry into the illegal † Pluralities, Non-Reſidents, and Simoniſts, the ſordid Ignorance, Pride, Sloth, Debauchery and Covetouſneſs of the Clergy, (as one great ground why their Publick Aſſemblies are ſo quitted, and the Conventicles ſo numerouſly frequented) which foreſaid Crimes in the Clergy, the Overſeers of the Church (the Biſhops) ſo wink at, and tolerate; might not have been a more ſucceſsful Remedy?

† *Vide* Ichabod's *Complaint; a ſon of the Church.*

Qu. VI.

Whether for a Parent that hath Children of different Judgments, yet (by his fatherly Eye) keeps peace in the Family; for him to joyn with the moſt ambitious and malicious, to force and club the reſt of them into a Unity and Conformity, to the diſturbing the quiet of the Family, and the hazarding his own perpetual peace and comfort, can be without great imprudence, if not *Solomon's* juſt cenſure? *Prov.* 14. 1. & 11. 29.

Qu. VII.

Qu. VII.

Whether there can be greater imprudence than to ſlight or diſregard the Voice of Gods Judgments, by perſiſting in ways that have met with often and eminent Rebukes from him? And whether it is not an undeniable great Truth, That upon all the great Perſecutions that have of late years been ſtirred up in theſe Nations, they have not been met with either by War, Plague, Fire, Invaſion, Inſurrection, Poverty, or Diſcontent? And whether upon relaxing the ſame by Indulgence, greater Peace, Quiet, and Bleſſing hath not viſibly attended? And *was there ever any that hardned themſelves againſt God, and proſpered? Job* 9.4. *Prov.*29.1. *Iſa.*46.10. And whether it is not for our better inſtruction, that thoſe Nations are moſt proſperous, and under greateſt Bleſſings, that give Liberty of Conſcience; and thoſe Kingdoms moſt declining, that abound in Perſecution? Witneſs that of *Spain*, now ſo low, that they can neither defend themſelves, nor ſuccour their Allies.

Qu. VIII.

Whether it is not expreſly againſt the Kings printed Declarations and Promiſes for Indulgence, as well as his private frequent Conferences; wherein he hath ſo freely and fully expreſſed how much it is agreeable to his Conſcience, Reaſon, and Reſolution, to indulge Tender Conſciences; as moſt conducing to the peace and quiet of theſe Nations, and ſuitable to the Rules of Honeſty and Prudence? And therefore whether it muſt not be rationally concluded, That He is as well impoſed upon hereby, and his Honour impaired, as the Laws broken, and the Peoples Ruine threatned?

Fifthly, As for advancing ſome private corrupt Intereſt hereby.

Qu. I.

Whether it is not manifeſt that this Law was not meerly contrived and brought forth to ſerve ſome private corrupt Intereſt, and not for publick good and advantage?

1. Becauſe it is in it ſelf ſo oppoſite to the Laws of God and Man, as well as to the Publick Promiſes and Declarations.

2. By its undue forming and bringing forth, carried on by ſuch a heady violent Faction, by ſtrength of Vote, againſt all the force of Unanſwered Reaſon, given them both within doors, and without; the Votes of the Houſe (as obſerved therein) going one way, and the Reaſon of the Houſe another: Highly beſpeaking influence and deſign.

3. Becauſe it intruſts none but thoſe that are eſteemed the vileſt perſons

persons in the Nation (*viz.* the Informers) to manage it; all persons being at their mercy.

4. From the undue Methods to inforce it: Whereas good Laws need no other incitation to their execution, but their own moral Equity and Righteousness; But this, contrary to all other Mediums, (knowing how much it would be against the hair, grain, and interest of the Nation) doth hire, fright and force all sorts to its execution.

5. From the mischievousness of it, being calculated directly to set all at variance, and every mans hand against his Neighbour, Friend, and Relation.

Qu. II.

Whether it is not obvious to every eye, that this monstrous Act was not eminently contrived, driven on, and spirited by the Bishops and their corrupt interest?

1. Because of their former old Rage, Envy, and Malice, testified herein; who will *neither enter into the Kingdom of Heaven themselves, nor suffer those that would to enter in*; like their Fathers of old, *Mat.* 23.13.

2. Because it is no other than the practical improvement of the mischievous Doctrine they have so plentifully given us by their prophane atheistical Chaplains, *Parker* and his fellows.

3. From their indefatigable industry (all other Laws and means failing to accomplish their mischievous purposes) by hook or crook firmly to engage a Party in the House to their Devotion herein: Witness (as said) the 500 Letters in the Interval to the Members, the high Caresses and Treats to the Blades, and the large Bribes to the Gentlemen of the long Robe, their violent and passionate Concern in their own persons; though (as must be owned) with the worthy dissent of some of Themselves in the House.

4. From their unwearied Activities to promote the violent prosecution thereof, both in City and Country: Witness that late inciting and provoking Sermon upon this occasion, by one of Themselves, from *Ezra* 7.26, *And whosoever will not do the Law of God, and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment*: Excellently urged and applied, as they use to apply Texts! This being a Law of the King agreeable to the Word and Law of God, for the good of his People, and building of his House; And theirs a Law of the King in express contradiction to the Law of God, (as before) to the destruction of his House, and ruine of his People!

Qu. III.

Whether if ſo, the Prelatical Intereſt has not throughly diſcovered it ſelf to the Nation and all men, That thus meerly to ſatisfie and maintain their Luſt, Sloth, Avarice, Pomp and Pride, can be content at once (with their Fathers †, nay worſe) to ſacrifice the Laws of God, Nature and Nations, and hazard the publick Peace and Safety? And whether it may not comfortably be hoped their folly is hereby ſo plainly made manifeſt, that they ſhall be able to proceed no further? As 2*Tim.*3.8,9. *Job* 5.12,13. *Pſal.*9.16.

† *Who began the former Wars, called* Bellum Epiſcopale.

Qu. IV.

Whether to put all out of doubt, it might not conduce much to the Honour of the King, Safety, Satisfaction, and Security of the People, and the Juſtice of the Law, That ſuch evil Counſellors, whether in Parliament or Council, ſhould be diſcovered, (as the late Chancellour was, for his trayterous miſchievous Advice in Council, againſt the fundamental Laws of the Land, and Safety of the People) that ſhould thus dare, againſt the Laws of God, Nature, and Nations; ſo much againſt the Kings Honour, the Intereſt, Peace, Safety, and Good of the People, ſo contrary to all Rules of Prudence, Policy, and Ingenuity, ſo much conducing to introduce Popery and all Confuſion; That they may be eſteemed the *Empſon*'s and *Dudley*'s of the Day, the Incendiaries and Fire-brands of the Age: And that all thoſe good Patriots that have witneſſed and entred their Proteſts againſt this curſed Law, might be alſo known, and reſpected accordingly.

Qu. V.

Whether the malicious Perſecutors, perſiſting in their Rage and Madneſs, may expect to fare better than their Brother Perſecutors of old, in the like ſpirit, have done? *Exod.*15.9,10. *Eſt.*7.9,10. *Dan.*6.24. To the fulfilling *Pſal.*7.14,15,16. *Rev.*18.6,7,8. *Iſa.*10.24,25.

Qu. VI.

Whether (in due conſideration hereof) any but men of debauched Principles, Conſciences, and Lives, void of the fear of God and his Laws, and reverence to men and theirs, and wholly regardleſs of either Bodies, Souls, Eſtates, and Poſterities for future, will venture to do this drudgery for the Biſhops, (or Devil rather) in betraying and ſo violently and injuriouſly oppreſſing their Neighbours; nay, ſo foolhardy to be thereby engaging againſt God and Chriſt himſelf, ſo much concerned herein? As *Pſal.*83.5. *Act.*9.5. *Mat.*25.45.

Qu. VII.

Whether the good People of the Nation ought not (having the Com-

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mand and Authority of the King of Kings) to go on in their expreſs Duty; in keeping up his Commands in their reſpective Meetings and Aſſemblings to Worſhip him, though ſo expreſly againſt the Law and Command of the King, as they did? *Dan.* 3. 16, 17, 18. *Ch.* 6. 10. *Act.* 4. 17, 18, 19, 20. *Ch.* 5. 28, 29. And ſo cauſe any ſuffer upon this account, [illegible] and Ways of Chriſt, their juſt Liberties, both Natural, Civil, and Chriſtian, againſt ſuch violent and unreaſonable oppoſitions of all ſorts? And whether Chriſt is not able and faithful to make up, reward, and recompence any hazard, loſs, or ſhame that may ſo redound upon his account, and his Goſpel? *Mat.* 19. 29. *Heb.* 10. 34. *& 11.* 25, 26. *Rev.* 2.

Qu. VIII.

Whether (it doth not) concern the whole Phanatick Party, in conſideration of all this unnatural and unreaſonable Rage and Severity, to lay to their own conſciences, That ſuppoſe they might be miſtaken in their Judgments, they having no evil thing juſtly to lay to their charge, as *Pſal.* 30. 19, 20. *& 5.* 5, 6. *& 69.* 4. *John* 10. 32. though put into Stocks, and grand matters alledged againſt them, as *Ezra* 4. 15. *Eſt.* 3. 8. *Act.* 20. 5. *& 24.* 5, 6, 7, 8. yet as coming from God, which is to be eyed, *Iſa.* 26. 8. *Iſa.* 42. 24. and doubt being without cauſe? *Luke* 14. 29. Therefore to be humbled under the mighty Hand of God, *Jer.* 5. 6. to ſearch out the provocation, *Lam.* 3. 40. *Ezek.* 18. 28. *Hoſh.* 12. 2. Search the Scriptures, *Joſh.* 7. 25. Crying mightily to the Lord, [illegible]

Qu. IX.

Whether it doth not manifeſtly appear, that this unnatural ſeverity tends either to deter from known duty (in attending the Worſhip of God according to his Word) Or from the Extremity, to provoke to Sedition, Tumult or Rebellion; neceſſitating thereby a falling either into the hands of God or Man: Therefore whether all concerned therein be not obliged to put forth their moſt diligence and circumſpection, as to anſwer a good Conſcience, in cleaving unto the Lord and his Laws, giving a Teſtimony to this evil Generation that they are *Priſe* as well as *Priſon proof*, having been [illegible] & received Chriſt's Teſtimony with him upon ſuch an account, to ſeal unto the other hand to be ſtanding on all their rockineſs and greatneſs of Spirit, (as they have been) and proſper in the approved promiſed way of overcoming *Rev.* 3. 10, 11, 12. Whereby we may not only comfortably expect, in ſpite of Hell and the gates thereof, the Goſpel's progreſs, in ſinners converſion and Saints confirmation, the eſtabliſhment of Chriſt's and downfal of *Antichriſt's* Kingdom, (and thereby the curing of [illegible] them that ſeek it, to the ſhame and confuſion of their faces) and their own everlaſting peace and comfort?

ERRATA.

Page 8. line 10. for *Leſlie*, reade *Reports*.

BRITISH 17 JU 1903 MUSEUM

A

TESTIMONY

CONCERNING

Juſtification,

AND

Whom CHRIST Juſtifieth, and in

WHAT:

As likewiſe concerning

Imputed Righteouſneſs,

And to What and to Whom.

By George Fox.

Printed in the Year 1680.

BRITISH MUSEUM

A Teſtimony concerning Juſtification, *&c.*

THe Apoſtle ſaith, *If by one man's Offence, death reigned by one* [to wit, *Adam*] *much more they which receive the abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt: Therefore as by the Offence of one* (to wit, *Adam*) *Judgment came upon all men to Condemnation; even ſo by the Righteouſneſs of one* (to wit, Chriſt) *the Free Gift came upon all men to Juſtification of Life.* Now, though this free Gift is come upon all men to Juſtification of Life, yet they do not reign except they receive the Abundance of Grace, and of the Gift of Righteouſneſs; for in the Grace and Righteouſneſs ſhall they reign in Life by one, Chriſt Jeſus, by whom this Grace comes, which teaches them to live ſoberly and godly. So they cannot reign, but in this Grace and Life in Chriſt Jeſus. For they that turn the Grace of God into Wantonneſs, are not juſtified, but condemned; and ſuch deny the Free Gift of Chriſt Jeſus the Lord that bought them, which is come both upon them and upon all men to Juſtification of Life. For they muſt receive the Grace and the Gift of Righteouſneſs, if they reign in Life by Chriſt Jeſus, who is the free Gift that came upon all men to Juſtification of Life, *Rom.* 5.

And the Apoſtle ſaith, *If we believe on him that raiſed up Jeſus from the Dead, who was delivered for our Offences, and was raiſed again for our Juſtification, &c.* Now mark, Theſe are the Believers in the Light, which is the Life in Chriſt, the Word, and are the Children of the Light, which the Apoſtle ſpeaks of; *And he that believeth, is born of God, and paſſeth from Death to Life, and overcometh the World.* So theſe reign in Life by Chriſt Jeſus, as in *Rom.* 4. 14, 25. and *Rom.* 5. 17.

Now concerning ſuch as God and Chriſt doth Juſtifie.

The Apoſtle ſaith, *Seeing there is one God, which ſhall juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith.* So it is by Faith in God that juſtifies.

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And this Faith is God's Gift; and Christ Jesus is the Author and Finisher of this Faith, *Rom.* 3. 30.

And in *Gal.* 3. 8. the Apostle saith, that God would *Justifie the* Heathen *through Faith*; shewing that the *Heathen* nor the professing *Jew* is justified, but by and through this Faith that Christ is the Author and Finisher of, which all must look unto Christ for it, and receive it of him, if they be justified. For the *Pharisees* justifie themselves, that were not in the Faith of Christ Jesus, as in *Luke* 10. 29. & 16. 15. and so do all others, that live in a Profession without Possession. But God knew their Hearts, who will not justifie the Wicked, *Exod.* 23. 7.

And Christ saith, *For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* Now for any to say, He or she is justified by Christ, and yet they live in Evil Words and Speeches, Christ will not justifie them; for according as their Words are, they shall be Justified or Condemned: Therefore all Evil Words are to be laid aside, which are condemnable.

And Christ said in *Mat.* 12. 36. *Every one must give an Account for their Idle Words.* And the Apostle exhorted to *lay aside all Evil-speaking.* And the Apostle saith, *By him* (to wit, Christ) *all that believe are justified from all things, from which ye could not be justified by the Work of the Law of* Moses. Now mark, they who do not believe, as Christ hath commanded, in the Light, and so are grafted into Christ by Belief, and are past from Death to Life, as in *Acts* 13. 39. So they that say, they are justified from all things, and say they do believe, but do not believe in the Light, as Christ commands, are not Children of the Light, as in *John* 12. and so are not grafted into Christ by Belief, nor justified, but remain in Death and Condemnation, pleading for Sin to the Grave: For *James* tells you, *The Devils believe and tremble.*

And the Apostle saith, *By the Deeds of the Law there shall be no flesh justified in the sight of God; even the Righteousness of God, which is by the Faith of Christ Jesus, unto all and upon all them that believe; for there is no difference betwixt* Jew *and* Gentile; *for all have sinned and come short of the Glory of God.* So the Justification is in the Faith and Belief in Christ Jesus, without the Deeds of the Law.

And the Apostle saith, *Being freely justified by his Grace, through Redemption that is in Jesus Christ.* Mark, it must be freely by his Grace, that comes by Jesus Christ, and through the Redemption that is in Jesus Christ. And so they must know this Grace and Redemption, and

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feel this Grace in their Hearts, to ſtabliſh them, and to ſeaſon their Words, that by their Words they may not be condemned, *Rom.* 3. 24.

And therefore ſaith the Apoſtle, *We do conclude, that a man is juſtified by Faith without the Deeds of the Law.* Mark, this Faith, that purifies the Heart, by which Faith they are ſaved, which Faith is their Victory, by which Faith they have acceſs to God, in which Faith they pleaſe God, by this Faith are they juſtified, and not by any dead Faith, neither *Jew*, *Gentile* nor *Chriſtian*. And therefore it is in vain for people to ſay, They are Juſtified, and live in Sin and Iniquity, and plead for it term of Life; this ſhews a dead Faith, that doth not lead them to reſiſt the Devil, the Author of Sin.

For if Abraham *was juſtified by Works* (as the Apoſtle ſaith) *he hath whereof to glory, but not before God; for the Promiſe that* Abraham *ſhould be Heir of the World, was not to* Abraham *or to his Seed through the Law, but through the Righteouſneſs of Faith*, Rom. 4. And therefore *Abraham* is the Father of all them that walk in the Steps of that Faith *Abraham* walk't and liv'd in, which *Abraham* had before he was Circumciſed, or before *Iſaac* was born, and this Faith is the Gift of God.

And therefore ſaith the Apoſtle, *Being juſtified by Faith, we have Peace with God through Jeſus Chriſt, by whom alſo we have Acceſs by Faith unto this Grace, wherein we ſtand. And rejoycing in hope of the Glory of God, we glory in Tribulations, knowing that Tribulations work Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our Hearts by the Holy Ghoſt, which is given us.* So there is none juſtified, nor hath Peace with God, but by Faith, which Jeſus Chriſt is the Author and Finiſher of. *Rom.* 5.

And the Apoſtle ſaith, *Being now juſtified by his Blood* (to wit, the Blood of Chriſt) *we ſhall be ſaved from Wrath through him*, Rom. 5. 9. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood.* So the Juſtification is through the Faith in his Blood, and this Faith Chriſt is the Author of; through which Faith the Faithful eat his Fleſh and drink his Blood, through which they live; and ſuch can declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God, *Rom.* 3. 25. Not that people ſhould live in Sin and plead for it as long as they live, and make Chriſt a Cover, and ſay, *He hath remitted their Sin, and they therefore are the bolder to act it.*

For the Apoſtle ſaith, *Whoſoever abideth in him* (to wit, Chriſt

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ſinneth not; whoſoever ſinneth, hath not ſeen him, neither known him: and ſaith, *Little Children, let no man deceive you: he that doth Righteouſneſs is righteous, even as he is righteous; and he that committeth Sin is of the Devil,* 1 John 3. 6, 7, 8.

For the Apoſtle ſaith, *Whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* So all that are juſtified and glorified, they muſt firſt know the Call of Chriſt; and them that know the Call of Chriſt, muſt hear the Voice of Chriſt, and follow him as one of his Sheep.

And you that ſay, *There is no hearing of Chriſt's Voice now adayes,* and that *There is no Immediate Calling from him*; how then are they juſtified or glorified, if there be no immediate Call by Chriſt now adayes? as in *Rom.* 8. 30. for whom he calls, he ſanctifies; and whom he ſanctifies, he juſtifies.

And the Apoſtle ſpeaking to the *Corinthians* ſaith, *Such were ſome of you* (to wit) *Covetous, Drunkards, Revilers, Extortioners, Fornicaters, Idolaters, &c. But ye are waſhed* [Mark, are waſhed] *but ye are ſanctified* (that is, made holy) *but ye are juſtified in the Name of our Lord Jeſus Chriſt, and by the Spirit of our God.* So now mark and conſider, all you that are called *Chriſtians,* you muſt be waſhed from your Fornication, and Adultery, and Idolatry.

And who are Effeminate, or abuſe themſelves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, ſuch as act theſe things ſhall not inherit the Kingdom of God, neither are you juſtified in the Name of our Lord Jeſus, and by the Spirit of our God, until you be waſh't from theſe Evils, and ſanctified, then you will be juſtified, and not till then, as in 1 *Cor.* 6. 9, 10, 11.

And the Apoſtle had a great deal to do with ſome amongſt the *Galatians*; and he tells them, that *No man is juſtified by the Law in the ſight of God: For it is evident* (ſaith he) *the Juſt ſhall live by the Faith, which Jeſus Chriſt is the Author and Finiſher of*; which Faith the Juſt lives by.

Wherefore the Law was our School-maſter to bring us unto Chriſt, that we might be juſtified by Faith [Mark, by Faith] *Knowing that a man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we which have believed in Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; for by the Works of the Law ſhall no fleſh be juſtified,* Rom. 2. So its clear, they that are juſtified,

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it is by Faith and Belief; and Faith is the Gift of God, which Jesus is the Author of, which purifies the Heart, and is the Victory: and he that believes in the Light, is a Child of the Light, and born of God, and overcomes the World.

And they that say, There is no Victory over Sin, nor no overcoming the World of Wickedness here, they are not in the true Faith and true Belief, which is the Victory, that justifies.

For saith the Apostle, *Whosoever of you are justified, or seek to be justified by the Law, are fallen from Grace.* For as the Apostle saith in Rom. 3. 24. *Being justified freely by his Grace, &c.* So not by the Law.

And this is the Grace of God, which brings Salvation, and hath appeared to all men, and to teach them to live soberly and godly, and righteously in this present evil World; and to deny Ungodliness and Unrighteousness, &c. them that obey it or receive it.

And this Grace seasons their Words, and stablishes their Hearts, and brings their Salvation, and by it they are freely justified. But they that turn the Grace of God into Wantonness, and walk despightfully against the Spirit of Grace, are not justified, but condemned, though the Grace hath appeared to them, as in *Jude* 4.

For the Apostle saith, *How much more and sorer Punishment suppose ye shall he be thought worthy of, who hath trodden under foot the Son of God; & has counted the Blood of the new Covenant, wherewith he was sanctified, an Unholy Thing; and hath done Despight unto the Spirit of Grace?* Now mark, All such must undergo a sorer Punishment, even Eternal Death, than they that despised *Moses*, that dyed under the hands of two or three Witnesses a Natural Death. These are not justified by the Blood of Christ, nor by the Spirit of Grace, though they may make a Profession of it, and although they may be *Sanctified* by his Blood, as aforesaid, and come to trample it under their Feet, and count it unholy, they are unholy, and have marred their *Sanctification.*

For those were come to a further state than these that say, *None shall be sanctified upon the Earth*; for if he were sanctified by the Blood of Christ, he was made holy; and now to trample that under his Feet, or under their Feet, that had made them holy, to wit, the Blood of Christ; then after they are wash't they are defiled with the Mire of Sin again, and then they may plead for a Body of Sin and Death to the Grave, and are condemned, and not justified, and have done despight

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unto the Spirit of Grace. Then they may ſay, the Spirit of Grace is not ſufficient to teach them to live ſoberly and godly, and to ſtabliſh their Hearts, and to ſeaſon their Words, and to bring their Salvation; but call this Grace of God, which hath appeared to all men, to teach them, and bring their Salvation, and juſtifie them, a *Natural* or *Common Grace*, not preſent: Theſe are they that do deſpight againſt the Spirit of Grace, and ſay, They have not the ſame Spirit which the Apoſtles had, which we do believe.

And the Apoſtle *Paul* ſaith to *Titus*, *Being juſtified by his Grace*, (which teacheth the Saints, and bringeth their Salvation) *we ſhould be made Heirs according to the Hope of Eternal Life*, Tit. 3.7.

And the Apoſtle *James* ſaith, *Was not our Father* Abraham *juſtified by Works? for when he offered up* Iſaac *his Son upon the Altar, ſeeſt thou how Faith wrought with his Works, and by Works Faith was made perfect; ye ſee then how that by Works a man is juſtified, and not by Faith only: Likewiſe* Rahab *the Harlot was juſtified by Works, who received the Spies, &c.* James 2.

And the Apoſtle ſaith, *We conclude that a man is juſtified by Faith, without the Deeds of the Law; and by the Deeds of the Law there is no fleſh juſtified in God's ſight.*

Now you may ſay, Theſe Sayings are Contradictions; but I ſay, Nay; for this was by Belief and by Faith, that *Abraham* and the *Harlot* were juſtified, which belief and Faith gave *Abraham* Victory over the *Caldeans*, and he obeyed God; ſo theſe were the Works of Faith. And this Faith and Belief ſaved the *Harlot*, when *Jericho* was deſtroyed, who received God's Meſſengers, and deliver'd them from their Perſecutors. And this was the Work of their Faith and Belief to obey God in whom they believed; *For as the Body without the Spirit is dead, ſo Faith without Works is dead alſo*, as ſaith the Apoſtle.

So where this living and precious divine Faith is, which Chriſt, who is alive, and lives for evermore, is the Author and Finiſher of. This living Faith hath living Works, which works by Love, and they are obedient to this living Faith, that walk and live by Faith, and not by Sight, which carries their Minds above the outward things which the Law commanded, to Chriſt this Heavenly and Spiritual Man, who is the Author of this divine and precious Faith, and Finiſher thereof; and is the End of the Law for Righteouſneſs ſake to all them that believe, who is the Author of the Light that he commands men to believe

lieve in; and ſaith, *This is to do the Work of God, to believe in the Son of God which he hath ſent*; and God is the Juſtifier of him that believes in Chriſt Jeſus, *Rom.* 3. 1, 26. So here, this is by Belief in *Chriſt Jeſus*, that People are Juſtified; and they that believe in Chriſt Jeſus, believe, as Chriſt Jeſus hath taught them, *in the Light*, and ſo become *Children of the Light*; and are grafted into Chriſt the Life, who is the Root that bears them, and God is Juſtified of theſe Believers, and they ſhall not come into Condemnation, but are Juſtified. So, who ſhall lay any thing to the Charge of God's Elect? it is God that Juſtifies, and the Elect is in Chriſt that never Fell; and the Reprobation is in *Adam* in the Fall. And this we can ſay, who are Elect in Chriſt Jeſus, before the World began, that Juſtifies us: And we can ſay, whom God Juſtifies, he Glorifies; Glory to God forever: And he is near that Juſtifies, *Iſa.* 58. *Rom.* 8. 33.

And the Apoſtle ſaith, *To him that worketh not, but believeth on him* (to wit, God) *that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs. Even* David *alſo deſcribeth the Bleſſedneſs of the man, unto whom God imputeth Righteouſneſs without Works; ſaying, Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered,* Rom. 4. *Now cometh this Righteouſneſs upon the Circumciſion* (ſaith the Apoſtle) *or upon the Uncircumciſion alſo:* For he ſaith, *That Faith was reckoned to* Abraham *for Righteouſneſs.*

Now God juſtifies the Ungodly, in the Faith which gives the Victory over the Ungodlineſs; for all, *Jews* and *Gentiles*, were gone aſtray; for the Apoſtle ſaith, *All have ſinned, and come ſhort of the Glory of God.* So all having ſinned, then they were Ungodly; and God juſtifies the Circumciſion and the Uncircumciſion, that is, *Jews* and *Gentiles*, by Faith and through Faith, which purifies their Hearts, and is their Victory over Ungodlineſs, and makes them Juſt, which Juſt lives by his Faith, they are juſtified. And ſo to him that worketh not, but believeth on him that juſtifies the Ungodly, not in their Ungodlineſs, but in the Faith, and in the Belief that Overcomes the World, that Purifies and Saves, and gives Victory and Acceſs to God, in which God is pleaſed, and is Man's Juſtification. Now they that believe, paſs from Death to Life, and ſo from Sin that brought Death, which made them Ungodly; and ſo become the Children of the Light by believing in it. And though they have been Ungodly, and have ſeen them-

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ſelves Ungodly, yet the Faith purifies them, which Jeſus Chriſt is the Author and Finiſher of: His Holy, Divine and Pretious Faith, that is the Victory over Ungodlineſs, by which Faith they are ſaved, and have acceſs to God, by the Gift that comes from him; *And their Faith is counted for Righteouſneſs*, Rom. 4. 5. and in that they are juſtified. Now God doth not Juſtifie the Ungodly without the Faith, which is the Victory, and purifies their Hearts, and gives the acceſs to God; and he doth not Juſtifie the Ungodly, unleſs they believe in the Light, as Chriſt commands, and ſo become Children of the Light, and are born of God; and ſo overcome the Ungodly World. For the ſame Apoſtle ſaith in *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of men, who hold the Truth in Unrighteouſneſs.* So not Juſtified in their Ungodlineſs.

Now mark, Theſe Profeſſors may hold a Truth in the Unrighteous and Ungodly Spirit; and ſay, *They are Believers in God, and they have Faith*; but it is a Dead one, that doth not purifie them, and is not the Victory; and their Belief is not in the Light, and ſo not a Child of Light, nor born of God: which Birth Overcomes not the Ungodly World. And ſuch Ungodly and Unrighteous men, which God reveals his Wrath from Heaven againſt, God doth not juſtifie; for they are not in his Faith, nor his Gift, which purifies, and is the Victory over the Ungodlineſs and Unrighteouſneſs of Men. For ſaith the Apoſtle, *There ſhall come out of* Zion *a Deliverer, that ſhall Turn away Ungodlineſs from* Jacob; *for this is my Covenant unto them, when I ſhall take away their Sins*, Rom. 11. 26, 27. So Chriſt the Saviour doth not juſtifie them in their Ungodlineſs, nor in their Sin, but takes away their Sin, and turns them from their Ungodlineſs, and then juſtifies them in the Faith that is the Victory.

Now ſee, all you called *Chriſtians*, if Chriſt hath turned you from your Ungodlineſs, and your Sins are taken away by him, and that you do believe in his Light, and that you are become Children of the Light, and that he is the Author of your Faith, by which you are juſtified; for *Jacob*, nor no man, is juſtified in their Ungodlineſs, nor in their Sin: and the Devil deceives them that think they are juſtified in Ungodlineſs! And the Apoſtle bids, *Shun Prophane and Vain Bablings, for they will increaſe to more Ungodlineſs; and their word will eat as doth a Canker, of whom is* Hymenæus *and* Philetus; *and theſe*

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Overthrew the Faith of ſome, 2 Tim. 2. 16, 17. And too many ſuch we have in our dayes, which God did not then, nor doth now juſtifie in their Ungodlineſs; for theſe overthrew the Faith of them, in which is the Victory, and in which they ſhould have been purified and juſtified, in which Faith (his Gift) they ſhould have pleaſed God. And the Apoſtle ſaith; *For the Grace of God which bringeth Salvation hath appeared to All Men* [Mark, to All Men] *teaching us* (to wit, the *True Chriſtians*) *that denying Ungodlineſs and Worldly Luſts, we ſhould live Soberly, and Righteouſly, and Godly in this preſent World.*

So now Mark, All men are juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus, out of the Ungodlineſs and Worldly Luſts, &c. and ſo to live Soberly, and Righteouſly, and Godly in this preſent World.

Now you that live Ungodly, and in the Luſts of the World, and in Unrighteouſneſs and Unſoberneſs, God doth not juſtifie you there: But they that are juſtified, are juſtified by his Grace, *that teacheth us to deny Ungodlineſs and Worldly Luſts, and to live Soberly and Righteouſly in this preſent Evil World*; *ſuch God Juſtifies freely by his Grace*, Rom. 3. 24. Tit. 2. 11, 12. And *David* ſaith, *Bleſſed is the man that walketh not in the Counſel of the Ungodly*; but ſaith, *The Ungodly are like unto Chaff, &c. for the Ungodly cannot ſtand in Judgment.* So theſe are not juſtified, but in the Faith that gives them Victory over the Ungodlineſs, *Pſal.* 1. And the Apoſtle ſaith, *When we were yet without Strength, in due time Chriſt dyed for the Ungodly.* And in another place; *The Juſt ſuffered for the Unjuſt.* And not, that they ſhould live Unjuſtly and Ungodly all their Life Time, and plead for it till they go to the Grave; but that they ſhould live to him, that dyed for them, and walk in him, who is Holy and Juſt, who turns them from their Ungodlineſs, and takes away their Sins; for Chriſt dyed for All, *Jews* and *Gentiles*, being all were gone aſtray: ſo he dyed for the Ungodly, when they were without Strength. And they have no Light, nor Life, nor Faith, nor Grace, nor Truth, nor Strength, but from him that hath dyed for them, and ſhed his Blood for them; And he ſaith, *Believe in the Light, that enlightens you*; and he is the Author of their Faith, that purifies their Hearts, and is the Victory over the Ungodly Nature and Converſation; *whoſe Converſation is in Heaven*, as the Apoſtle ſaith; in which Faith they are Juſtified, and not as they live Ungodly. And in 1 *Pet.* 4. 18. *If ſcarce a Righteous*

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man be ſaved, where ſhall the Ungodly and Sinners appear? So the Ungodly and Sinners are not juſtified, that live in that ſtate. For God deſtroyed the old World, and brought a Flood upon the Ungodly; ſo he did not juſtifie them in their Ungodlineſs, though he ſaved *Noah, a Preacher of Righteouſneſs, a Juſt Man; which was ſaved by his Faith*, as in *Heb.* 11. And God *turned the Cities of* Sodom *and* Gomorrah *into Aſhes, and condemned them with an Overthrow, and made them an Example to all thoſe which after ſhould live Ungodly*, 2 Pet. 2. 5, 6. And ſuch like as theſe were in the dayes of the Apoſtles, and here are ſuch like now in our dayes; and ſuch God doth not juſtifie, though Chriſt dyed for the Ungodly, yet if they do not live to him, and in his Faith, who gives them Victory over ſuch Evil Actions, they are not juſtified. And in 2 *Pet.* 3. 6, 7. ſaith the Apoſtle, *Whereby the World, that then was, being overflowed with Water, Periſhed*; to wit, the Ungodly that grieved God's Spirit: *But the Heavens and the Earth, which are now, by the ſame Word are kept in ſtore, reſerved unto Fire, againſt the Day of Judgment, and Perdition of Ungodly men.* So theſe Ungodly men are not juſtified, though Chriſt dyed for all men, and every one that receives him, ſhould walk in him. 2 Pet. 2. 9. *And the Lord knows how to deliver the Godly out of Temptations, and to reſerve the Unjuſt unto the Day of Judgment to be puniſhed: For the Juſt ſhall live by his Faith*; by which he is juſtified. And in *Jude* 4. there ye may ſee, how the Ungodly men, that were then, as too many ſuch are now, *Turned the Grace of God into Laſciviouſneſs*, &c. So theſe Ungodly men were not juſtified in the Grace and in the Holy Faith, that the Saints were to contend for; for they are out of it, that were erred from the Faith, and turned the Grace of God into Wantonneſs. And in the 18th Verſe, there you may ſee, *That Mockers in the Laſt Times ſhould walk after their Ungodly Luſts*; of which there are too many ſuch now. And *Enoch*'s Prophecy you may ſee, concerning Chriſt, That *He cometh with Ten Thouſand of his Saints, to Execute Judgment upon all, and to Convince all that are Ungodly amongſt them, of all their Ungodly Deeds, which they have Ungodly committed, and of all their hard Speeches, which the Ungodly Sinners have committed againſt him*, to wit, *Chriſt*.

So here its clear, that Chriſt doth not Juſtifie the Ungodly in their Ungodly Deeds, which they have Ungodly committed; nor the Ungodly Sinners, in the Ungodly Words, which they have ſpoken againſt him:

him: But he comes to convince them, and to execute Judgment upon them, and not to Juſtifie them in their Ungodly Words and Deeds, till they be convinced, and judged themſelves, and Juſtifie him that convinceth them, and judgeth them, and hath dyed for the Ungodly. And ſo, he Juſtifies the Ungodly in the Faith, the Gift of God, which he is the Author and Finiſher of; and in the Belief in the Light, as he commands, and in the Faith, which he is the Author and Finiſher of, and in the Grace that teacheth to deny Ungodlineſs, which brings Salvation: and ſuch as are erred from the Spirit and the Faith, and turn his Grace into Wantonneſs, and deny and hate the Light, he condemns. And therefore, ſuch Ungodly men are ordained of old unto Condemnation, as you may read in *Jude*, and are not Juſtified. For *Paul* was not Juſtified, when he was going with his Packet of Letters from the Chief-Prieſts, to perſecute the Churches; but as he came to be turned to Chriſt, and to believe in the Light of Chriſt, and to be taught by the Grace of God, he then came to be Juſtified.

Concerning Imputed Righteouſneſs, *which the Profeſſors very much Apply to Themſelves, which Plead for* SIN Term of Life.

THE Apoſtle ſaith, *Abraham believed God, and it was counted to him for Righteouſneſs:* And *David* alſo deſcribeth the Bleſſedneſs of that man *unto whom God imputeth Righteouſneſs without Works.* And *Abraham* ſtaggering not at the Promiſe of God, through Unbelief, but was ſtrong in the Faith, giving Glory to God; and being fully perſwaded, that what God had promiſed, he was able to perform, therefore *it was imputed to him for Righteouſneſs.*

Now it was not written for his ſake alone, that it was imputed to him, but for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our Offences, & raiſed again for our Juſtification, as in *Rom.* 4. throughout.

Now here you may ſee to whom this Imputation is, and what State and Condition they were in, that Righteouſneſs was thus imputed and counted unto; for this Imputation is unto them that believe in God and Chriſt. And he is no true Believer, except he believe in the

Light, and ſo become a Child of Light, and born of God, and ſo overcomes the Ungodly World, that is for Condemnation and Judgment. For it was the Belief that was in *Abraham*, that did not ſtagger at the Promiſe of God; and *Abraham* was not weak in the Faith, which was the Gift of God, and gives acceſs unto God, in which God is pleaſed. To this Faith, and this Belief, Righteouſneſs is counted and imputed, and not to a Faith and a Belief that ſaith, *There is no Victory here*; *No Overcoming here, on this ſide the Grave*; but *that there muſt be a* Purgatory *when they are Dead.* For that is a ſtaggering, or rather a dead Faith, where there is no Victory, nor Overcoming; this is no true Faith nor Belief, and unto that Righteouſneſs is not accounted nor imputed, as it was to *Abraham.* And the true *Chriſtians* that walk in the ſteps of the Faith of *Abraham*, which he walked in before he was Circumciſed; for Righteouſneſs is imputed unto him, and to that Faith in them without Works, before that work of Circumciſion was, which Faith *Abraham* was in, before the Law of Circumciſion, and thoſe works of the Law were commanded. So to this Righteouſneſs of Faith, and thoſe who walk in the ſteps of this Faith, Righteouſneſs is imputed, and it is counted to them for Righteouſneſs. And in this Belief that Overcomes Sin, and in this Faith that is the Victory, and gives them Acceſs to God, their Sins are forgiven, and their Iniquities are not imputed; for their Faith ſtands in Chriſt, who is the Author and Finiſher of it, that purifies their Hearts; who was delivered for their Offences, and was raiſed again for their Juſtification. And he doth juſtifie them in this Faith that purifies, which he is the Author of. So *Abraham* was juſtified in this Faith, which is the Gift of God; and it was counted and imputed unto him for Righteouſneſs, without the Works of the Law of Circumciſion: and ſo are all true *Chriſtians* to be in the ſame Faith, which Jeſus Chriſt is the Author and Finiſher of, and the ſame Belief, which Overcomes the World; *for he that believes is born of God, and Overcomes the World.* And this Faith is by Grace, to the end, that the Promiſe might be ſure to all his Seed. Now all true *Chriſtians* muſt be in this Faith and this Belief as *Abraham* was in, if their Faith be counted to them for Righteouſneſs, or Righteouſneſs be imputed to them for their Faith and Belief; in which Faith and Belief *Abraham* was to walk in before God, *and be Perfect*: And ſo are all the true Chriſtians to walk before God, in that Faith that gives them Victory over that

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which is Imperfect, and be Perfect; for they do believe, that God is All-ſufficient to perform whatſoever he hath promiſed. And ſo, theſe that do thus believe, have the Witneſs in themſelves, and are ſealed, and can ſet to their Seal, That God is true in all his Promiſes in his Son to them. And whoſoever walks in the ſteps of the Faith and Belief of *Abraham*, which is counted and imputed to them for Righteouſneſs, walk in the ſteps of that Faith which was before Scripture was, yet have Unity with all them in the Faith, that gave forth the Scriptures, and with their Words. And all they that have the Scriptures, and walk not in this Faith and Belief of *Abraham*, and have made a Faith of their own, and a Belief of their own, and ſay, *There is no Overcoming here, nor Victory on this ſide the Grave*; but *that People muſt carry a Body of Death and Sin to the Grave with them*; and yet impute the Righteouſneſs of God and Chriſt to that dead Faith of theirs. And count and apply the Rightcouſneſs of God to their dead Faith and belief, and ſay; *There is no Perfection here, on this ſide the Grave*; *nor no Walking Perfectly before God, as* Abraham *did.* I muſt tell all ſuch, That the Righteouſneſs of God was never imputed by God to ſuch a dead Faith and Belief, as theirs is; that is not the Victory, nor doth not Overcome; but to the Belief and Faith, which Overcame, and was and is the Victory, in which *Abraham* walk't before God, and was to be Perfect.

And in *Gen.* 17. 1. *When* Abram *was Ninety Years old and Nine, the Lord appeared to* Abram, *and ſaid unto him*, I am God Almighty, walk before Me, and be thou *Perfect.*

Now you that do apply Imputed Righteouſneſs to your dead Faith and Belief, that ſay, *There is no Overcoming, nor no Victory on this ſide the Grave, nor no Perfection here*; that apply this Imputed Righteouſneſs (which was to *Abraham*) to your ſelves, and to your Faith and Belief, or ſo account it yours, becauſe you do believe, &c. The Apoſtle tells you, *The Devils believe and tremble*: And the Apoſtle tells you, *The Phariſees and Chief-Prieſts believed of a Chriſt to come*; *and in God*, as they ſaid. And might not they apply the imputed Righteouſneſs that was to *Abraham*'s Faith and Belief to their dead Faith, and account Righteouſneſs to their dead Belief? But the Apoſtle proves them Unbelievers; for that they were not grafted into Chriſt, by reaſon of Unbelief; and they did manifeſt it themſelves, by their Blaſphemy and deriding of Chriſt, that they were not in the Faith of

Abraham, nor true Believers; *For if you were of* Abraham, (ſaith Chriſt) *ye would have done the Works of* Abraham; for *Abraham* ſaw Chriſt's Day, by his Faith.

So if all *Chriſtians* were in the Faith of *Abraham*, they would walk before God and be perfect, and do the works of *Abraham*, and the works of God, which is to believe in his Son that he hath ſent. But Perfection, and Victory, and Overcoming, being denyed, then the true Faith and the true Belief is denyed, and then the Righteouſneſs which is imputed to the true Faith and the true Belief is denyed alſo.

For they that cannot endure to hear talk of the true Faith which is the Victory, and the true Belief, which overcomes the World, and to walk before God and be perfect, how can they expect to have the Righteouſneſs of God imputed, or put to their dead Faith? for God doth not impute or count Righteouſneſs to Unrighteouſneſs, nor impute it to that dead Faith which hath no Victory, nor doth not overcome: But he counts Righteouſneſs to that pure Faith which is his Gift, and he puts or imputes Righteouſneſs to the Righteouſneſs of this Faith, which is the Victory over the Unrighteouſneſs, and ſo gives acceſs to the Righteous God, in which man pleaſes God. And this Faith Jeſus (the Righteouſneſs of God) the heavenly and ſpiritual man, is the author and finiſher of this divine, holy and precious Faith, to which alone Righteouſneſs is put and imputed; and this Faith alone is counted for Righteouſneſs; for it is the divine and precious gift of God. So never apply to your ſinful dead Faith, that has no Victory, any Righteouſneſs of God's; for it belongs not to it.

And in *James* 2. 23. It is ſaid, *And this Scripture was fulfilled which ſaith*, Abraham *believed God, and it was imputed unto him for Righteouſneſs, and he was called the Friend of God*; And in *Gen.* 15. 6. it is ſaid, *Abraham believed in God, and it was counted to him for Righteouſneſs*: And there you may ſee how *Abraham* by Faith talked with God, and was counted the Friend of God; and here that which the Apoſtle ſaid was imputed to him for Righteouſneſs, in *Geneſis* it is called, counted to him for Righteouſneſs.

And ſo this Faith that was counted, or imputed, or put to him for Righteouſneſs, it was to the Belief that he had in God, and the Faith which is his Gift, by which he had acceſs to God, by which he talked with God, and God with him; and by which Faith he walkt before God, and was to be Perfect, and was counted God's Friend.

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And the Apoſtle ſaith, 2 *Cor.*5. ver.17. to ver.19. *Therefore* (ſaith he) *If any man be in Chriſt he is a New Creature; old things are paſt away, and behold all things are become new, and all things are of God, who hath reconciled us unto himſelf, by Jeſus Chriſt, and hath given unto us the Miniſtry of Reconciliation* (to wit) *That God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them; for he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.*

So now mark, Chriſt was made ſin for us, who knew no ſin, and was wit out ſin, but all People were in ſin, and had ſin. So he made Peoples Sins to be his, and their Treſpaſſes his, and dyed for them, and did not impute the Treſpaſſes and Sins to the People, but made their Sin to be his, that knew none; and ſo reconciles us unto God; and ſo God was in Chriſt reconciling the World unto himſelf. And now they that are in Chriſt Jeſus are new Creatures, and the old things and Ceremonies of the Law are paſt away, and ſo the new Creatures are made the Righteouſneſs of God in him (to wit, Chriſt) and this is whilſt they be upon the Earth, and before they go to the Grave, that they have theſe new things: But they that plead for Sin and the Body of it, and Imperfection to the Grave, and all the old things, and cannot endure to hear of having them paſs away, and yet plead for, and would have Chriſt's Righteouſneſs imputed unto them, the old Creatures in their old things; and plead and ſay, Chriſt hath taken away their Sin, and yet ſay, they muſt have it to the Grave, and the Body of it, & yet apply Chriſt's Righteouſneſs to the old Creature, and their old things, and their Imperfection, and Body of Death & Sin, which the Apoſtle never applied Righteouſneſs unto, but ſaid, *That muſt be cut off by the Circumciſion of the Spirit:* For the Apoſtle accounted *Righteouſneſs* to their holy Faith & Belief, which Chriſt was the Author of, they were of the Circumciſion of the Spirit, *That put off the Body of the Sins of the Fleſh, and ſerved God in the Spirit and newneſs of Life, and walkt in the ſteps of the Faith of* Abraham *before he was Circumciſed.*

And ſo the Apoſtles were as Embaſſadours and Miniſters, who did beſeech People to be reconciled to God, and turned them from Sin and Evil, and from Darkneſs to the Light, and from the Power of Satan unto God, and brought them to look unto Jeſus, who was the author and finiſher of their Faith, unto which Righteouſneſs was imputed

puted, which Faith is the Victory, and the Juſt lives and walks by it.

And again the Apoſtle ſaith, *God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes*, &c. And Chriſt came to take away the Sins of the World, who is able to pay all the Debts of the World, who dyed for all (which ſin was the debt that Old *Adam* and his Sons and Daughters had contracted) and enlightens all, that all might follow him, and believe in him in his Light, and receive his Grace and Truth that comes by him, which will teach them to deny Ungodlineſs, and will bring their Salvation, &c. and by Belief in the Light to be grafted into Chriſt the Life, and he the Root to bear them; this Belief and Faith is counted to them, yea, and enjoyed for Righteouſneſs; but Chriſt did not dye for the ſins of the World, that People ſhould live in Sin and plead for it, and the Body of it till they go to the Grave: For they that ſin wilfully after they have received the Knowledge of the Truth, they muſt expect Judgment and Condemnation; and ſuch as crucifie to themſelves the Son of God afreſh, and put him to open Shame, as in *Hebrews* 6. And ſuch as turn the Grace into Laſciviouſneſs, as in *Jude*. So all that expect the Righteouſneſs of God or Chriſt put or imputed to them, they muſt walk in the Faith that *Abraham* walked in, which is the gift of God, and be in that true Belief that he was in, which he that believe is born of God, and overcomes the World. And this Belief is counted unto them for Righteouſneſs, and by which they are grafted into Chriſt, the holy and pure Root; and ſo they can ſay, *Greater is he that is in them, then he that is in the World*, which greater overcomes the leſſer. And here is no pleading for Sin to the Grave, nor a *Purgatory* after they are in the Grave; but Chriſt throughly purges his Floor with his Baptiſm, and gathers the Wheat into his Garner. And all that be reconciled to God, know the Word of Reconciliation, which Word hammers down Sin and Corruption, that hath made the ſeparation betwixt them and God: By which Word all is burnt up, which Word is as a Fire; and by which Word they are ſanctified and made clean; and ſo by Chriſt the Word, they are reconciled to God, and in him they are new Creatures, and are made the Righteouſneſs of God; and he it is that makes all things new unto them, and brings them out of the old: And then they can ſay in Truth, *That God was in Chriſt Reconciling the World unto himſelf*, not imputing their Treſpaſſes unto them; for it is Chriſt that takes away Sin, and finiſhes Tranſgreſſion, and makes

Reconciliation

Reconciliation for the Iniquity, and brings in everlasting Righteousneſs; ſo that we are the Righteouſneſs of God through him, who bruiſes the Head of the Serpent the head of all Iniquity Sin and Tranſgreſſion: And ſo Chriſt makes all things new and his People new Creatures, and gives them new things, to ſerve him in the new Life, and goriſie him & worſhip God that lives forever in his Spirit & in his Truth, which the Devil is out of: And therefore it is in vain for any to promiſe or apply to themſelves the Righteouſneſs of God and Chriſt to their old dead Faith; for their dead vain Faith was never counted for Righteouſneſs, no more then the *Jews*, *chief Prieſts*, *Scribes* and *Phariſees*, and perſecuting *Saul*'s Faith was, unto whom Chriſt nor the Apoſtles never imputed Righteouſneſs, neither can any of Chriſt's Followers to any in their ſteps and dead Faith, but to them alone who walk in the ſteps of the holy, divine and precious Faith of *Abraham*, which is the Gift of God, and is the Victory, and brings to have acceſs to God, in which he is pleaſed, in that which Jeſus Chriſt his Son is the author of, who hath the Glory and Honour forever, *Amen*. Who hath the Glory and Honour, who is the Firſt and Laſt.

And were all thoſe Believers, that pleaded ſo much for the Law of *Moſes* juſtified without the Faith? And were all thoſe that got the form of Godlineſs, and denyed the Power thereof juſtified by Chriſt, and his Righteouſneſs put to them without the Faith and the Power? And were all thoſe ungodly filthy Dreamers, *that defiled the Fleſh*, *that went in the way of* Cain, Corah *and* Balaam, that erred from the Power and Spirit, were theſe juſtified, and the Righteouſneſs of Chriſt put to them in the Error of *Balaam*, &c? And was *Jezabel* and the *Nicholaitans*, and ſuch as ſaid, *They were* Jews *but were not*, *but Synagogues of Satan*, were theſe juſtified, which were not in the true Faith? and was Chriſt's Righteouſneſs imputed to ſuch? And were all thoſe falſe Apoſtles, and ſuch as ſerved not the Lord Jeſus Chriſt, and ſuch as *minded earthly things*, *and were evil Beaſts and ſlow Bellies*, *and taught for filthy Lucre*, *and ſerved not the Lord Jeſus Chriſt*, *but their own Bellies*, *who with the good words* (to wit, of the Scriptures) *and fair Speeches deceived the Hearts of the ſimple*, were ſuch juſtified in the Apoſtles dayes and Chriſts Righteouſneſs accounted to them? Muſt not all theſe Repent and forſake theſe practices, before they be juſtified, or Chriſt's Righteouſneſs be imputed to them? otherwiſe they are condemned.

GEORGE FOX.

Poſtſcript.

POSTSCRIPT.

DAVID said, *Blessed is he whose Transgression is forgiven, whose Sin is covered; Blessed is the man, unto whom the Lord imputeth no Iniquity, and in whose Spirit there is no Guile.*

Now consider, he who hath no Guile in his Spirit, that is, hath no Deceit in his Spirit; this man hath believed in Christ, who tasted Death for every man; he hath believed in the Light, where-with Christ hath enlightned him; he is come to Unfeigned Repentance for his Sins; and so is forgiven his Sins in the Name of the Lord Jesus Christ, through the forbearance of God; and such are washed from their Sins, through their Faith in Christ, in their Obedience unto the same. And as the Apostle saith to the *Colossians*, *Ye are buried with Christ in Baptism, wherein they are also risen with him through the Faith of the Operation of God, who raised him from the Dead, &c.* Col. 2. 12. Again, the Apostle said, *Ye are all the Children of God by Faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ*, Gal. 3. 26, 27. And such do know their Sins covered, blotted out, forgiven; and so not imputed to them, though they were imputed to them in the time of their Unbelief and Disobedience to the Light of Christ, which convinced them of their Sin, and condemned them for the same. But as the Apostle said, *There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life in Christ sets free from the Law of Sin and Death*, Rom. 8. Thus man comes to be forgiven his Sins, Trespasses or Debts, and so comes to be the Lords Free-man in and by *Christ Jesus*, who destroyes Death, and him that hath the Power of Death, which is the Devil, and those who come into, and continue stedfast, in this living, holy, purifying Faith; this gives them Dominion *over Sin*, and the *Devil*, the *Author of it*; and such do not live to themselves *in sin, but do deny themselves*, as Christ commands, *and forsake Sin and the Devil*, who is the *Author* of it; *and so do live to Christ* (that dyed for them) *in Righteousness and Holiness*, according to the Exhortation of the holy Apostles, (2 Cor. 5. 14, to the End.)

13 NO 1902

THE END.

THE
MEMORY
Of that Servant of God,
John Story, Revived,

Shewing,

What manner of Man he was from his Youth to his Grave, by the Teſtimonies of ſeveral Friends, to whom he was well known, and by whom (for his Work ſake in the Truth) he was greatly Beloved.

To which is adjoyned ſomething written by him, *&c.* in his latter years, wherein his Judgement is ſhewn concerning ſome particular things; and his great deſires for *Love*, *Unity*, *Concord* and *Peace* in the Church of *Chriſt*.

A Tree is not ſo well known by Reports as by its Fruits.

Having a good Conſcience, that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed, that falſly accuſe your good Converſation in Chriſt, 1 Pet. 3. 16.

The Righteous ſhall be in everlaſting Remembrance, yea his Righteouſneſs endureth for ever: The wicked ſhall ſee it, and be grieved, he ſhall gnaſh with his teeth and melt away: The deſire of the wicked ſhall periſh, Pſal. 112.

I am a Man of Peace, but when I ſpeak; they are for War, Pſ. 120. 7.

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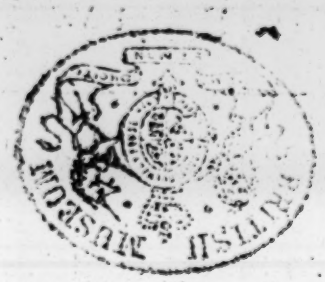

To the Reader.

ALthough nothing can now be added to, or diminiſhed from the Eternal Happineſs of our Deceaſed Friend, John Story, *yet ſince his Departure out of this World; it came into the Hearts of ſome to Write ſomething concerning him: and knowing that a thing of this nature, hath not only been expected, but long ſince earneſtly deſired by many honeſt Friends in Divers parts of this Nation: It is now for their ſakes, and others to whom it may be ſerviceable, made Publick. Thou haſt here a Relation of the Life and Death of that Faithful Servant of the Lord, in the following Teſtimonys of ſeveral Friends, to whom he was very well known; and being now at Reſt from all his Labours, is bleſſed with them which dye in the Lord, thus its witneſſed of him; about whom many did concern themſelves, ſome for the better, and others for the worſe; like to thoſe, who in the dayes of our Lord Chriſt, when ſome ſaid of him he is a good Man, others ſaid nay, but he deceiveth the People and hath a Devil. And this many did through ignorance, condemn the juſt one. And when we conſider what gainſaying, reproaches and contradictions our dear Friend* J. S. *met with in his Pilgrimage, and the Patience* God *indued him withall, and what Charitable conſtructions he would make of Injuries offered to him,* &c. *it may truly be ſaid, He was a Man of Peace: and he had this ſaying often with him* (viz.) That the long-ſuffering of the Saints would have an end; *Exhorting Friends to patience in well-doing. We forbear (as yet) to write what many could ſay more particularly concerning him, Recommending what here follows to thy ſerious and impartial peruſal, deſiring that prejudice may not blind the eye of thy underſtauding, and hinder thee from reaping that benefit intended.*

A Brief

A Brief Relation concerning the Life and Death of John Story, *by* John Wilkinſon.

JOHN STORY, deſcended of *Chriſtian* Parents in *Weſtmorland*, and they lived honeſtly, (having Land, Goods and Trade) in good repute amongſt their Neighbours; and he was well Educated in his Youth, and through his diligence grew able in pronunciation of the *Engliſh* Tongue. He was never ſeen inclinable to any evil Vice, but againſt all ſuch things from his Youth; neither could he endure any crooked ways, or croſſneſs in a Family, but ſhewed his diſlike thereof, and the Gift of God in him did ſo prevail, that in his Childhood he had a wonderful ſenſe of the Wo and Wrath that would come upon the Wicked, and an opening of Joy and Peace to the Righteous.

In his Youth I know none in theſe Parts to exceed him in Godlineſs, for the Fear of God had the chief Room in his Heart, and he had a great regard to keep his Commands; and a wonderful Knowledge God gave unto him, conſidering his Day and Age, ſtill ſeeking more and more the Knowledge of God, and the way of his Kingdom; his Life anſwered his inward Knowledge, and at the age of ten Years he could not joyn with any in wanton Sports, Games and Plays, which made many to wonder: notwithſtanding that, the inward Knowledge which God gave unto him, did ſo prevail with him, that not only the vanity of ſuch things, was diſcovered to him, but he was alſo begotten of God into an abhorrence thereof, judging it a miſpent and loſt time: and when he was grown to twelve years of Age, his great enquiry was, where to find a Place and People that ſought the Lord; for the Word of God in his Heart did powerfully quicken his Soul to Life.

And Breathing, and Praying in private and publick; and when he found a People ſeeking the Lord, it was great Joy to his Soul, and he was ready prepared to joyn with ſuch as had Openings by the inviſible Spirit of God, namely, ſuch as *Gervis Benſon*, *Francis Howgil*, *Edward Burrough*, *John Audland*, *Richard Hubberthorn*, &c. and many more in *Weſtmorland* prepared of God for the Service of Truth, in, and unto whom God, in the Fulneſs of Time, revealed his Son, and by his Spirit anointed them Miniſters of the Everlaſting Goſpel, to Preach the Glad-tydings of Salvation, with many more in ſundry Parts of this Nation (an unutterable Bleſſing to a People and Kingdom) among whom *John Story* alſo was Anointed to Preach the Goſpel. But before

fore his Call forth into other Countries, he was brought up in the Knowledge of Husbandry, and was skilful in that Work, and alſo laborious and careful, and joyned himſelf with Families that feared God, and ſought him with all their Hearts ; he had, in his young Years ſuch a Gift of Prayer, which the Seekers after God had a great Love unto ; and his chief Delight was in ſuch Company : he Hungred and Thirſted after Righteouſneſs (a State bleſſed of God) who filled him with many Vertues, and made him, even in his Youth, an Inſtrument of much Good, by his holy Converſation and good Example ; and God gave him the Knowledge of many weighty and glorious Things of his Kingdom ; and he had a holy Zeal to preſs all unto Righteouſneſs ; and Preached in Publick Aſſemblies in *Weſtmoreland*, and Places adjoyning about the Age of fourteen Years, and depended on the Gift of God for his Openings and Doctrine, being of a loving Carriage to all People, beyond many that now profeſs more Knowledge, and boaſt of high Things in theſe latter Days : he ſaw with the Openings of God in that Day, *That all Made Forms Men placed Religion in, were not only empty and dry, without Vertue and Life, but alſo a Snare, and of evil Effect* : and could not joyn to any ſuch ; but to exerciſe and practiſe according to inward Knowledge given of God ; ſaying, *That leads juſtly in a holy manner of Life : but Embarking into made Forms, and placing Religion in them, expecting Bleſſings from them ; made it juſt with God to ſhut up Heaven, to hide his Glory, and keep hid the Things of his Kingdom : But depending upon God, fits People, and prepares for his Service, and gives the true Knowledge of what he requires to Practice.* His Saying hath been, *That even to him in that Eſtate was the Son of God Revealed, the Great and Wonderful Power of the Almighty, the Everlaſting Day of Life, the Higheſt Power, the Commander and Giver of his Word, he that appeared in the Clouds of Heaven, opening glorious Things, hath Revealed himſelf in Power and great Glory.*

Though he was a Man, in his Life, that would not willingly miſs the greateſt Attainments in Truth, yet he was not aſhamed of being ſilent, when in the Preſence of an Aſſembly ; for the Day was, wherein he ſaw the King, the Lord of Hoſts, whoſe Majeſty made him aſtoniſhed, at whoſe Preſence and Sight he was ſtruck ſilent for the ſpace of a whole Year, becauſe he then ſaw that the Openings of God was Preached by him, judging his inward Eſtate and Knowledge far ſhort of the wonderful Knowledge and excellent Glory, when he appeared in Fulneſs : and ſo he waited in ſilence many a Meeting, and thought himſelf unfit to Preach his Excellency and Greatneſs, ſuffering Famine, and ſitting under the Sword (which the Word, by which all Things were made, is compared unto) in a ſenſe of the true Croſs and right Humility that goes before true Honour, waiting for the Movings of the Almighty, and his Spirit to demonſtrate the Way of Life ; and ſaid, *He was not Condemned of God in falling ſhort of anſwering the Knowledge given unto him ; but far ſhort in declaring the greatneſs of his Power and Fullneſs. It is not you that ſpeak* (uſing the words of Chriſt) *but the Spirit of my Father that ſpeaketh in you.*

This

This was the manner of his Life till God gave him the Word, and called him forth; for he ſaid, *If I had ſate in Silence all my Life, I durſt not go before God ſpake by his Spirit in me.* And truly Gods Power and Preſence was with him, and his Word and Motion plentifully given unto him, and Wiſdom from above to divide the Word aright, and God made his way to proſper, that the People prepared of God with his inviſible Spirit, anſwered the Word as Face anſwereth Face in a Glaſs, and many that had miſt their way to God, by ſeeking him without; he turned to the Light and Appearance of Chriſt within; and he was confirmed in the Word through the Power and Effect thereof, and Sealed to God in his Service, who gave him great Ability to fulfil his Miniſtry. He had but a very weak Body, and travelled on foot *North* and *South* in this Nation about the ſpace of three years, I being his Companion, do well know it; and great Colds, after much heat in *Meetings*, empaired his Health, beſides his Concern with many Oppoſers in the breaking forth of Truth, cauſing many long and tedious Diſputes; in which his Moderation in Gods Wiſdom greatly appeared, labouring in Truth to convince the Gainſayers: he had great Skill and Ability given of God, (*Viz.*) in Diſputes, that *his Bow ſtill abode in Strength*, and the Contenders for their Imaginations, and againſt the Truth, fell before him, he was ſo ſtrengthened with the Arm of the Almighty God of *Jacob*, who honoured his Truth with him in the Sight of many Aſſemblies, the Contenders often confeſſing to his Moderation and Meekneſs; notwithſtanding, if he got hold of Deceit and falſe Affirmations (from wilful Oppoſers) he held ſuch very hard to the Point, not letting them go to another thing, unleſs they confeſt their Errour, but any *Objection* or *Doubt* through Ignorance was meekly in Truth reſolved, and he had no delight to diſpute with Oppoſers, or high Contenders, unleſs they themſelves were the Cauſe, neither to ſpread in Writing or Print, any Diſputes, though often deſired.

And at that time many longed to hear the Word of God, and cryed, *Come and have a Meeting with us*: and ſometimes went to help, but even as *Paul* to *Macedonia*, by Viſion and Revelation, to Preach the Goſpel to them, and viſiting over and over them to whom God ſent him to Preach the Goſpel.

He was faithful in Doing or in Suffering as required of the Almighty, witneſs his Sufferings in *Saliſbury Goal*, under Sentence of *Premunire*, almoſt a whole year, but delivered at the Kings *Coronation*: for before Preſcriptions, Outward Orders and Forms among ſome Friends were ſo Impoſed, and carried a ſtreſs of Religion, *John Story* was not judged a Flyer in Perſecution, but eſteemed honourable among the Brethren; and it is plain, that becauſe he could not receive ſome Preſcriptions of Men's, with all its Formalities, therefore was he Proceeded againſt (by ſome) *as one of a wrong Spirit, and out of the Unity*; though he oppoſed not others therein, if they were ſo perſwaded of God: but they would not be ſatisfied with that, but oppoſed him in Publick Meetings, as *one that hated to be Reformed*; Alas!

Alas ! Alas ! his Religion was not formed with Orders and Precepts of Men, he could not ſo far diſhonour his God, nor judge any Friends ſo weak in Underſtanding to make a Breach of Unity with them under pretence of Motion, Government and Dignity : *John* ſaid, *He was often aſhamed of ſuch a Degeneration* : and ſaid, *if it did continue, the evil Effects would ſcarcely ceaſe.* He rendred not evil for evil, by oppoſing his Oppoſers in Meetings for Publick Worſhip, but exhorted to Righteouſneſs and Peace, and if that could not be born, *it beſpeaketh* (ſaith he) *a Famine of the Word.* Oh he was ſound in Judgment, and not afraid that his Doctrine ſhould come to publick view : his Candle was lighted, not to put under a *Buſhel* : let them that have oppoſed him, and endeavoured to darken the light and ſhining thereof through him, look to it ; Repent and turn to God before it be too late, leaſt God ſuffers the ſame meaſure to be meted again, for his Ways are Equal and Juſt, and Righteous altogether ; and as he endeavoured his Doctrine ſhould be tryed, commending it to every mans Conſcience in the Sight of God ; ſo alſo his proceeding and good Works, ſaying, *How ſhould Men glorifie our Heavenly Father, if our Proceedings and good Works be hid from them ; and if People wait not in the Spirit, but oppoſe it with Forms of Mans making, ſuch cannot reliſh the Word of Life, nor ſuffer Truth's Teſtimony in Quiet, but cauſeth jangling with Forms in the break of the Day, againſt Truth, and ſee not the Glory that excelleth, nor the Teſtimonies that exalts the Light, which God commanded to ſhine forth in the Face of Jeſus, whom the Righteous loveth, and is their Life, in which my dear Companion,* J. S. *had great Delight.*

He was a loving and plain Man, and greatly abhorred Feignedneſs, warning People that they ſhould not worſhip the Works of their own hands, nor feign *Humility*, and cautioned to beware of *a Spirit of Pride*, and ſeeking *Honour and Greatneſs* ; which he ſaw in his day, was too much ſought after. When he heard ſuch Doctrine, *Viz. Have an Eye to the Brethren*, it ſeemed ſtrange and new, not like Truth, as the proceedings about Outward Orders did ; remembring the Doctrine before, was, *Look unto the Lord, and eye him* : and, *The Wiſemans Eye is in his Head* ; Spiritually meaning in Chriſt. However, what was meant by *having an Eye to the Brethren*, they beſt know who have uſed it ; but *John Story* in his Life, had a great Diſlike of it, doubting to what it would grow ; he profeſt not much diſcerning in making an outward ſhew with his Eyes, but he had a pure diſcerning with the Light of the Spirit in the Elect Eſtate in Chriſt ; Satan transformed into an Angel of Light, nor his Miniſters appearing as the Miniſters of Righteouſneſs, could not deceive him, nor feigned Flattery, nor Sheeps Cloathing hide the Ravening *Wolf* from his Sight, nor make him conclnde with Threatnings, that falſe Accuſations and unrighteous Judgment was of the *Lamb*'s Nature : truly the worth of ſuch a Miniſter of Truth cannot be equalled with outward Treaſure ; and ſuch ſent of God is a Bleſſing to a Kingdom, or a Nation, but being rejected and oppoſed, will ſurely bring a Curſe ; but no Diſturbers could move him, but in all his

his Sufferings God endued him with Patience, though many times in great weakneſs of Body, and often in appearance nigh unto Death.

But the Prophecy of the badneſs of his Life in 1676, is now proved as falſe as *Solomon Eccles* Prophecy is, of the Time of his Death; for ſome years after that, God gave him Strength, and carryed him hundreds of Miles in his Service: afterwards he was very weak, at which time a Friends (a Doctor, *George Walker*) came to viſit him, and I heard him ſay, *He was near gone to all outward Appearance, unleſs God had ſome further Work for him to do.* And indeed the Almighty, into whoſe Hand he was committed, raiſed him up again, and carryed him *South* and *Weſt*, Strengthening and Comforting the Brethren, till his Teſtimony was finiſhed in thoſe Parts, whoſe loſs is great, and Cauſe of ſorrowing, that they ſhall ſee his Face no more; for the Lord brought him to *Weſtmoreland*, his Native Country, where he was received with great Gladneſs, for the Lords Power and Preſence was with him, to the great Refreſhment of the truly Righteous, and on a *Firſt-day* at a Meeting in *Kendal*, cleared his Conſcience in Teſtimony to the Antient Truth, in which his Doctrine was wonderful weighty, and his Experience very great.

He was but young as to number of years, between fourty and fifty, but he fulfilled a great time, if Wiſdom be Gray-hair, and undefiled Life, old Age; he was weak of Body about two weeks, not able to go abroad, but little complained of Sickneſs; the gentle Dealings of the Lord was wonderful to him, and brought many to remember his meek Behaviour; and Neighbours ſaid, he lived well, and was like to dye well; he was like an innocent Lamb, opened not his mouth to complain, the merciful Dealings of God unto him at all times filled him wirh a great ſenſe of Joy and true content, having aſſurance to reſt with him, the Fountain of Life and Fulneſs, which through (but) a meaſure of his Spirit, ſuch Heavenly Joy and true Content cometh. And he ſeeing his Teſtimony and Time on Earth was finiſhed, his great Love he ſignified to all Friends in Truth, while he had Strength to ſpeak, deſiring God to preſerve them in it to the End; and lay ſilent a pritty while, moving his hands (as I took it, while with him) in a ſenſe of Reſt and Heavenly Praiſe; after that, I had not been two hours from him (which was on urgent occaſion) till word came to me, he was Departed.

So much concerning his Innocent Life, and part of Trouble he met with, for his Teſtimony to Truth, his Meekneſs and Content, and Aſſuranee of Eternal Felicity, as duely obſerved about the manner of his Departure, by

John Wilkingſon.

POST-

POSTSCRIPT.

I Have this farther to add, that *John Story* is gone to his Reſt, whoſe Teſtimony when God Revealed his Son in him, was given in Gods power, and would have ſitten in Silence without he Revealed the Word of Life: and to all unprejudiced hearers that thirſted after Righteouſneſs, and that Knowledg and Power that leadeth to Happineſs; his Doctrine dropt as the Rain, that Refreſheth the tender Graſs, to all thriſty and longing ſouls, to their great refreſhment and conſolation; and my Counſel to all opoſers of the Miniſters of Truth is, that they ceaſe for time to come, and Repent, and let no more ſlanderers have place to beget prejudice, in you, but let the Truth you profeſs be your defence againſt it. And with your own meaſures ſavour for your ſelves, leaſt you be led in a falſe belief by men that love and luſt to rule, under pretence of Gods motion and unbrotherly proceedings, under pretence of Church Power be ſlow in ſpeaking without certain knowledge, eſpecially evil of any till your own experence with Truth prove it to you, through your exact tryal, leaſt you be lead by Men into a falſe Faith, to ſpeak evil of true Believers and condemn them to be of a wrong ſpirit whom God Juſtifieth; and if this counſel had been followed, and was the Doctrine of Truth in the begining, *to your own, to your own*, the difference among Friends had been kept in a narrow compaſs, and but a few concerned that cauſed difference, and the things but Temporal, which Spiritual Weapons would ſoon have conquered and overcome, and Truth, Peace, and ſtablity would have abounded; then high places with ſpiritual wickedneſs had not been aſſumed; but when temporal things hath Religion placed in them (which only ſprings form the Fountain of Life) this diſhonours God who is the Author of all true Religion) And makes it a ſhelter for the greateſt Hypocrites and even a Cage for all unclean Birds to Chatter againſt the Righteous that receive the Word of Truth, and both live, and practice as their Meaſures of God Requireth, and agreeable to the Scriptures of holy Men who are gon to their Reſt, where neither falſe Witneſs nor unrighteous Judgment can take away their Inheritance.

Something taken out of a Letter from George Dodgſon *(to a friend) bearing date the twenty ſeventh of the ninth Month,* 1681. *concerning the departure of* John Story.

THat which I have to communicate to thee and Friends, and which is to the Sadening and Sorrow of many hearts, is the departure of our Dear Brother *I. S.* who in much peace and quiet departed this Life the laſt third day, having no ſenſe of Paine upon him, to the apprehenſion of Friends but even as though he had Slumbered very Quietly, breathed his laſt. He had been out of health about fourteen dayes before, but not very likely for Death till about four dayes before he dyed, when the Diſtemper and Weakneſs ſeized more fully upon him: He was Intrerred very honourably, a great many People being there preſent, both of Friends and of the Neighbourhood: And as he in his Life time, was of a grave and reverent Deportment, even ſo was he accompanyed to his Grave, People generally bemoning his death, but the Hearts of Friends was generally filled with ſorrow, and their Eyes with Teares, by reaſon of that inward affection they bare unto him, as alſo the great ſenſe of the great Loſs they ſuſtained in his Death, who hath been a living example of Righteouſneſs amongſt us, both in Life and Doctrine, even in a manner from his Child-hood, as if he had been Choſen from the Womb, and Sanctified for a Veſſel of honour and as he often exhorted others, to continue walking in the way of Truth, that in the latter end they might attain and come more fully to poſſeſs the Joyes of the everlaſting Kingdom, where all the Troubles and Sorrows of this preſent Life ſhall be wiped away, and come to an end. So Doubtleſs he is now entred into the full fruition of thoſe never-fading Joyes wherein all the ſorrow and ſighing and Troubles of this preſent Life is come to an end, and is Aſcended out of the reach of wicked Tongues and Pens: But what can be ſaid, Doubtleſs God endued him with Divine Wiſdom to a large degree, and accompanyed him with his Devine Power and Preſence, in Declaring the way of Life, and opening the Miſteries of the Kingdom to the comfort and Conſolation of many who now mourn in Secret for his abſence; and I fear that time to come may know the want of ſuch, and I alſo fear that many in this preſent time have alſo rendred themſelves unworthy of ſuch: but I deſire we may make a good uſe of theſe things, and that we look to our own ſtanding, and that we may walk according to the exhortations and counſel delivered unto us both by him, and other his faithful Companions, which have anſwered the Truth in our own hearts.

There was a very good opportunity for *J. W.* and others to bear a Teſtimony to Truth, and the People gave very Diligent attention while he exhorted and Counſeled to follow thoſe things that make for peace and brings to reſt

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in the latter end, clearly Demonſtrating the way thereunto; with ſuch things further as opened in him, ſuitable upon that occaſion.

G. D.

The Teſtimony of John Jennings, *by way of* Preface, *to the following Teſtimonies of ſeveral Friends in* Wiltſhire.

Courteous and Friendly Readers,

BE It known unto you, that what is here written by way of Lamentation & Teſtimony of our Deceaſed Friend *John Story*, is not to draw forth the Minds of any for to admire him or any other Inſtrument that the Lord may make uſe of for the good of any Perſon or People, but that which is here written, is truly to certify all friendly People, unto whom it may come, what manner of Life, Doctrine and Converſation, this our deceaſed Friend did Live, and Declare whilſt he was amongſt us; and if any through envy or prejudice, either againſt him or any of us, doth or ſhall endeavour to gainſay, oppoſe or invalidate this our Teſtimony concerning him, we doubt not but that by Gods aſſiſtance we ſhall be throughly enabled for to Vindicate the ſame againſt any Oppoſers hereof; for we know that what is here written of him, is what is true, and according to the beſt of our knowledge; and indeed we had rather come ſhort of commending any Perſon, rather than to praiſe or commend any beyond their due deſerts. But foraſmuch as it hath ſo happened that this worthy Man, and Servant of God, hath been by ſome too much abuſed in his Chriſtian Reputation, and miſ-repreſented as an Apoſtate, or *Dark and Creeping Spirit*, it was ſo much the more on ſome of our Spirits for to give, forth this following Teſtmony, that as friends might truly know what he was amongſt us, and what Juſt Cauſe we had truly to love and eſteem him as a ſervant of Chriſt even unto the laſt, and truly as the power and preſence of God was with him in his Miniſtry in former years, when he was generally well ſpoken of by moſt or all that did love the Truth in theſe parts, So we can truly ſay that at the laſt Meeting which he had in this Country the Lord did appear by him and through him as in former times unto the Edifieing and Comforting of his People and we had a very good and comfortable Meeting, and therefore if any have let in any Prejudice or hard thoughts againſt him, becauſe they may have heard an evil report of him; we do adviſe ſuch to be more carful how they do receive Reports, and let in prejudice againſt any of Gods ſervants, leaſt they do there by hurt themſelves and break their own Inward Peace: and as concerning others, who have villified this ſervant of God either by their hard ſpeeches or Writings againſt him, it

is with us to adviſe ſuch for to Repent of what they have already done, and to learn to do ſo no more, leaſt they are found fighters againſt God and his faithful ſervants, and in thus doing we have thus far cleared our Conſciences towards all ſuch and ſhall leave the effect thereof unto God, and deſire all thoſe that Read the following Teſtimony for to Read it without Prejudice or Carping at what is written, but to read it as in Gods fear, and with a ſerious and conſiderate mind, that ſo they may the better underſtand what they read, and conſider of it.

If any ſober and moderate Inquirer that is yet Ignorant of the matter ſhould ask or inquire of us what was the ground or cauſe wherefore the ſaid *J. S.* have been ſo miſrepreſented as an *Apoaſtate* and a *dark* and *creeping ſpirit*, if he was ſuch an honeſt man as you ſeem to ſignifie? To this we ſhall give in ſhort this Anſwer: That as far as we could yet ever underſtand the Real ground and cauſe of it was, becauſe he did not ſo far conform and ſubmit unto the ſetting up, and eſtabliſhing of ſome outward Orders and Ceremonys amongſt Friends and as ſome that did, (or yet doth) profeſs the Truth would have had him to have done: and if any ſhould yet inquire, why he did not ſubmit unto others for Unities ſake. To this we Anſwer, that this Queſtion might more properly have been propoſed unto him in his Life time, and if it had been ſo Propoſed, doubtleſs he would have given a ſound and proper Anſwer thereunto: yet forasmuch as he is gone and cannot now Anſwer for himſelf, we do believe that we may truly give this Anſwer on his behalf (*viz.*) That it was for conſcience ſake that he could not, or did not Conforme and ſubmit unto the ſetting up ſuch Orders and Ceremonies as others would have had him to have don and douptleſs he thought them to be ſuperfluous and more then was Really needful, for to be ſo ſtrictly practiced amongſt Gods People, and that this was the Real ground and Cauſe wherefore he hath been ſo Callumniated and miſ-repreſented, we have caſe to believe for theſe following Reaſons.

Firſt. Becauſe he was alwayes owned and eſteemed as a ſervant of Chriſt and a true Miniſter of the Goſpel, by ſuch as did profeſs the Truth, as far as ever we did underſtand: umtil ſuch time as he did object againſt or diſlike with the ſetting up of ſuch outward Orders and Ceremonies as aforeſaid.

2*dly*. Becauſe that ſince that time he did miſlike ſuch things as aforeſaid we have found that there hath been endeavours by ſome to undervalue him, and his Teſtimony, and occaſions ſought againſt him, to render him as unworthy and contemplible as poſſible they could.

3*ly*. Becauſe ſome of us concerned in the following Teſtimonies have often asked of thoſe who have been Oppoſers, at leaſt Diſlikers of him, what they had aginſt him of evil, either in his Life, Converſation or Doctrine, to lay to his charge: and it hath been ſaid unto ſuch, that if they could make any thing of evil appear in him either in Life, Converſation, or Doctrine, that then we would diſown him: But inſtead of proving any thing of evil

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againſt him, it hath been oftentimes anſwered after this manner, *That as to his Life and Converſation it was honeſt, or they had nothing againſt him for that; and as to his Doctrine, it was good Words, but that they did not come from a Right Spirit.* Or to that effect.

And therefore ſince his Oppoſers did not prove any thing of this nature againſt him while he was Living, we ſhall think our ſelves, or any others, not much obliged to believe any thing of evil Report that others may ſay of, or concerning him now he is Removed from *amongſt Men*: and if any ſhall endeavour to defame him in his *Chriſtian Reputation* now he is gone, doubtleſs it will rather ſeem to us, or any ſober and moderate People, *to ſavour of a Spirit of Malice and Prejudice, than of the Spirit of Chriſtianity or common Civility*: but if any of his Oppoſers ſhould think, that out of fear we do, as it were, beſpeak their Silence, we do ſay to ſuch, let them do as they pleaſe, for we fear them not.

We further ſay, we have obſerved, *That not one Man we know of, who hath a Publick Teſtimony, and doth not Conform unto Orders and Ceremonies, as aforeſaid, that is now owned or accounted of as formerly, by thoſe who have appeared againſt him, or are Hot and Zealous for the Orders*, &c. *And although ſuch Nonconformiſts are as blameleſs in their Lives and Converſations, and as Sound in their Doctrine and Teſtimonies as formerly, yet we find that they are either publickly Diſowned, or elſe privately Calumniated and Diſliked withal.* And on the other hand we have likewiſe obſerved, *That if others who are Conformable, and Preach up the Orders*, &c. *are guilty of ſuch things as in Truth cannot be juſtifiable, yet ſuch Perſons are either Owned, or at leaſtwiſe not publickly reproved, that we know of.* And therefore we do ſay unto ſuch, as do thus turn Juſtice and true Judgment backwards, and endeavour to ſmother over the Errours (either in Doctrine or Life and Converſation) of the Guilty, and to Condemn the Innocent, becauſe of their Nonconformity; beware, leaſt you provoke the Lord to Wrath, and he doth break forth amongſt you in his ſore Diſpleaſure.

And if any Friendly Reader ſhould ſuppoſe that the Publication of this Preface and following Teſtimonies may give occaſion for a further Contention, becauſe ſome things therein may ſeem to reflect ſomewhat hard in General on ſuch as were Oppoſers or Diſlikers of him, and ſo for that reaſon the Reader (who loves to be quiet, and deſires that all Contentions amongſt Friends were at an end) doth diſlike the Publication hereof.

To which it may be anſwered, That after the Deceaſe of *J. S.* it reſted on the Spirits of ſeveral Friends (in ſeveral Places and Countries where he had Miniſtred and been Serviceable) to write ſomething concerning him, and what Service he had done for the Lord amongſt them in his Day and Time: and among the reſt, it came upon ſome of us in *Wiltſhire*, to publiſh a Teſtimony after this manner, by way of Lamentation for the Loſs of ſo able a Preacher of Gods Truth, as he was in his Day and Time, and alſo to give ſome account

count of what he was amongſt us, and what he did ſtand for and againſt, that ſo thoſe who had heard of him, and not known him by face, might be truly informed of his Doctrine, Life and Converſation among us who were well acquainted with him for many years, and ſo have had the more Experience thereof. But foraſmuch as ſeveral Friends who were Conſcientiouſly concerned to Write, did live (ſome of them) far diſtant one from the other, it hath been the more trouble to collect their ſeveral Teſtimonies, and ſo that hath cauſed ſome obſtruction in the Publication hereof: for ſome were written long ſince, and ſtill did reſt on the Spirits of many to Write, which at firſt was not expected by us; and now at length is made Publick, not to Reflect on others for what is paſt (if poſſibly it could be avoided) but to clear our Conſciences in the Sight of God, and for the true Information of the Upright in Heart, who do love the Truth more than a bare Notion of it, and cannot at all times either Saile with the Wind, nor Swim with the Tide; but keep in mind that good Advice (*Viz.*) *To try all things* (with the Truth) *and hold faſt that which is Good.*

But for a further *Anſwer* to the *Objection* aforeſaid, We judge it is in vain for any to expect, that the moſt moderate Teſtimony that can be given, on behalf of him, ſhould eſcape without the ſevere Cenſures or Calumniations of ſome of his Oppoſers; becauſe we have often found by Experience, that ſome of his Oppoſers have at ſome times been ſo filled with Prejudice againſt him, that they could hardly with Patience endure to hear him well ſpoken of, and account the Party ſo ſpeaking in his Commendation; to be either a Leavened or Bad Spirit: and therefore we cannot, in our preſent apprehenſion, expect, but that his Oppoſers will endeavour to invalidate our Teſtimony: which if they do in publick, it may bring a Concern upon ſome of us, to be more particular and plain (if occaſion be given for it) as to naming of ſome particular Perſons, than now we are free to do on this Occaſion; although (as we ſaid before) for any to think, that a Teſtimony for him can be given, and not in ſome ſort to reflect on ſome of his Oppoſers Actions, or Doctrines, it is in vain for any ſo to ſuppoſe. But this we may aſſure the tender Reader, that we have been as ſparing as with clearneſs of Conſcience we could; and if any are offended at us for this plain and honeſt Teſtimony for the Truth, and concerning our Deceaſed Friend: Let all ſuch know that we do account it more true Wiſdom, and better for us to endeavour to pleaſe the Almighty and unchangeable God, than to endeavour to pleaſe Corrupt and Changeable Men, whoſe Breath is in their Noſtrils, and who muſt go from hence and be no more ſeen.

The Teſtimony of *J. J. John Fry, Thomas Crabb*, Sen. *John Sealy, William Colman, John Rogers, Benjamin Laurence.*

IF the holy Antients in the Days of old did mourn and lament at the Death of their natural Friends and Relations, or becauſe of the want of them, whoſe Company, Counſel, and good Advice, Labour and Fellowſhip they had formerly enjoyed, unto their Edification and Benefit : why ſhould it be thought any way unbeſeeming Chriſtianity or the People of God now, to mourn and take up a great and ſolemn Lamentation for the Loſs (or taking away) of Dear *John Story*, who was very ſerviceable, and his Company pleaſant, and his Advice very good unto us : Did not *Abraham* mourn for *Sarah* his Wife, and *Joſeph* and his Brethren for *Jacob* their Father. And it is Recorded in the Scriptures, 1 *Sam.* 25. 1. *That* Samuel *Dyed, and all the* Iſraelites *were gathered together, and Lamented for him.* And hath it not run like a natural Stream through all Ages, for People that have true natural Affections to Lament the Loſs of their Friends, and more eſpecially for worthy men of their time, who had been very helpfull and ſerviceable unto them ? Therefore, why may not the Friends of *John Story* Lament for him ? Seeing there are many yet living who do indeed know that he was a good Inſtrument in the Lords hand, for their Good, demonſtrating the Way of Life unto them ; and others can teſtifie that he was very helpfull unto them in his Miniſtry, and by his good Advice and Counſel towards the confirming them in the Trnth, in which they had believed.

And if any ſhould enquire of us, *Why we do Lament for him who was ſo much vilified, and in his latter Days ſo much diſeſteemed by ſome who formerly were then accounted his Friends, and perhaps would then have ſaid (if they had been askt) that he was alſo an Inſtrument of Good unto them in the Lords Hand ?*

Anſwer. We do not thus Lament for him becauſe we are ſenſible of any Evil he hath done unto any of thoſe who have of late ſo much diſeſteemed, vilified and rejected him and his Teſtimony ; neither becauſe we are ſenſible of any Sin or Treſpaſs that he hath now of late (or indeed, ever in his Life, that we know of, more than what hath commonly or in general happened unto all men ; *foraſmuch as all have ſinned, and fall'n ſhort of the Glory of God*) committed againſt God, his Truth, or People, whereby the Lord ſhould be diſpleaſed, and take him away in his Wrath and Diſpleaſure ; nay, we do indeed believe (having good ground for what we ſay) that he was a Man greatly

greatly beloved of God, who endued him with a large Portion of Divine and Heavenly Wiſdom beyond many of his Fellow Servants, and do not in the leaſt doubt of his everlaſting Well-being; but do indeed believe that his Immortal Soul is entred into that Kingdom of Peace and Glory which ſhall never end; becauſe we are inwardly perſwaded, that he walked in his *Day* and *Time*, in that *Strait and Narrow Way which leadeth thereunto*; and that he did honeſtly Serve the Moſt High God with an upright Heart, according to that degree of Grace and Divine Underſtanding that was given unto him to profit withal. So that we do not Lament for him as a People without hope, or doubting of his Reſt and endleſs Peace and Joy in Gods *Kingdom*: But the cauſe of this our Lamentation; is, becauſe that by his removal, or being taken away from *amongſt Men*, we are thereby *deprived of the Enjoyment of his good Company*, who hath been unto ſome of us, both like a *Loving Father*, or an *Elder Brother in Chriſt*, and as a *Wiſe Counſelour* unto others. And we can truly ſay, *That his Converſation amongſt us, was ſuch as did well become a Miniſter of the Goſpel, both in Doctrine and in Practice*; *for his Doctrine was Sound, and his Converſation Honeſt.* Oh! how wiſe and prudent was his Behaviour and Carriage amongſt his Friends, and others where he came? How *Grave* and *Solid* would he be in all weighty Matters or Diſcourſe, and yet at ſome other times modeſtly pleaſant among his Friends: and how Devout and Zealous in his Supplications unto the Moſt High, and in his Declaration amongſt Gods People; So that we have Cauſe to Lament for him, as for the Loſs of an able Preacher of Gods Truth: and although we might grant, that ſome others might be more Eloquent and taking with the Affectionate Part in ſome Weak Hearers, by their Declaration, yet we know of none more ſound in Doctrine, nor more Innocent and Blameleſs in their Converſations, than *J. S.* and his Faithful Companion *J. W.*

And if any ſhould *Object* againſt what is ſaid of *J. S.* his Zeal, becauſe he did not of late Years Travel ſo much, or keep ſo many Meetings as ſome others may; to that we ſay, That we do believe that there were but very few, who were truly ſenſible of his great Weakneſs and Indiſpoſition of Body that he was afflicted withal for many years, inſomuch that when he did Declare ſomething largely in a Meeting, he was moſt times very ſick at night; or ſometimes very ill two or three Days after: but conſidering his weakneſs of Body, it is admirable unto us how he hath been carryed forth in his Service in Meetings, time after time, beyond the Expectation of many.

2dly. We may Lament for him, as for the loſs of one who had a great gift, both to diſcern, and Detect Eronious Doctrines and practices: and in defending the Doctrines of Truth that he or his fellow Miniſters held forth; if at any time the Prieſts or Profeſſors did oppoſe the ſame: Oh! how did the Ancient Friends praiſe him in that reſpect, and account him as one of the worthys of Gods *Iſrael*: he was a good Pattern and Example in Life and converſation

ſation amongſt men, for how blamleſs and innocent was it, in great Wiſdom and prudence amongſt the families where he came, giving good advice and counſel, at ſeaſonable opportunities to Parents and Children and Servants for he had a good underſtanding in the things of God, and well experienced in the way of Life, and knew how to ſpeak a word in ſeaſon unto the weak, or ſuch as through an inward exerciſe were, through the enimies Tempatations and Affaults, ready to faint in their minds and turn out of the way; we do believe he had great skill to inform ſuch that were ready to diſpair, and that he was endued with an excellent gift of Wiſdom, and had of the deep things of God, and Miſtries of Life opened unto him, ſo that although his Doctrine was generally ſound and weighty, plain and eaſie to be underſtood by mean capacities yet ſome of us do believe, that he was more ſound and knowing inwardly in the things of God then ſome by his outward Declaration might eſteem him to be; and through that gift and wiſdom that was beſtowed upon him he knew how to behave himſelf aright in the Aſſemblies of Gods People, and amongſt his fellow ſervants, and could give very good counſel and advice unto ſuch as were but young in the work and ſervice of the Miniſtry: but indeed in this reſpect he had not that opportunity to manifeſt very much of that gift of Wiſdom that God had endued him with, becauſe too many of late years did to much Diſeſteem, Slight and Reject his Counſel and good Adviſe: for he was a true honeſt-man, and ſo was his Converſation among men even from his young years unto his latter end; nor ever was, as we could underſtand, addicted to any *Vice* from his Child-hood unto his dying day, neither was he ſubject to Flatter or Deſſemble with any for his own ends; But we believe that he abhored deceit and flattery from the bottom of his heart: and Doubtleſs he did not any way deſerve thoſe vilyfying terms of a *Dark or Creeping Spirit*, for we never knew him to creep after, or diſſemble with any for his own ſelf-Intreſt, neither did he ever, that we know off, by flattery ſeek after the favour of any Great or Rich Men, that ſo he might gain thereby: but as a true Miniſter of Chriſt, and an able Preacher of the Goſpel, that ſought not after his own profit or applauſe, Coveting no mans Silver nor Gold, but the real Good, Benefit and Wellfare of Souls: And as he had freely received a Diſpenſatiou of the Goſpel from the Lord, ſo did he freely Miniſter of it unto others, as the Lord did order him, being (as we ſaid before) an able and ſound Preacher, dividing the Word aright, and was very Intelligible and plain unto mean Capacities, Demonſtrating the way of Life, and exhorting all to walk therein: and we believe that he did not in the leaſt preach for filthy Lucres ſake, but of a ready and willing mind, according to the requirings of Gods holy and bleſſed Spirit; yea doubtleſs in this reſpect he might ſurley have ſaid as *Samuel* did, whoſe *Ox* or *Aſs* did he take, or whoſe *Gold* or *Silver*, or Riches, or Land did he ſeek or covet after.

He was a good Paſtor, who had a tender regard and care of the Flock of God, where the Lord did order his ſervice, and eſpecially among ſuch where he

had laboured much in gathering and confirming of them, his care was great that they might be truly Inſtructed in the way of Life and gathered unto the gift, and grace, of God in themſelves, and that in it all might waite upon God to recevie a Divine and Heavenly underſtanding, and come to be truly Centered and Eſtabliſhed upon the Rock of Ages and in the Truth and way of God.

And it was his Care and Labour that none might walk diſorderly unto the diſhonour of God, but that ſuch might be Reproved, Adviſed and Admoniſhed, as Friends did either feel Drawings in themſelves ſo to do, or as there was a ſeaſonable Opportunity wherein Friends might do it in love and tenderneſs in a more general way, as they ſaw it their places, that if poſſible, none might go aſtray.

Likewiſe on the other hand, it was his care that Friends might not be Impoſed on, or over much driven into the Ceremonial part of Religion, having an Underſtanding given him, to diſcern how apt People have been to be led, and to run into Imitations, and the practice of Outward Things, which ſome others have practiſed, and ſo by that means have not taken that regard unto their own meaſures of the Spirit of God in themſelves, as they ought to have done: But have (through a kind of Zealous Miſtake) ſometimes cryed up and eſteemed the Traditions and Inventions of Men as Ordinances of God, and ſuch have been very forward in Judging and Condemning of others who were of a better Underſtanding, and did ſee further than themſelves.

And foraſmuch as our dear Friend *J. S.* was, by ſome who profeſs the Truth, miſrepreſented unto many Friends (that did not know him) as a Perſon that was againſt good Order in the Church; and as if he was a Man of a Looſe and Libertine Spirit, or that he did countenance others in their Failings, *&c.* It is with us to teſtifie, that as it was our Lot to be well acquainted with him (as any in theſe parts, to our Knowledge were) for many years, yet we did never know him to oppoſe any good Order, which any of Gods People did believe was their Duty to perform, either Male or Female, becauſe Gods People are, and ought to be a free and willing People, and what they do, as unto God, it ought to be from a willing Mind, and not by Man's Conſtraint; (*Mark*) it was againſt the Impoſing of it, and ſo not againſt any good Order in it ſelf, which Friends might be in the practice of; for we do know that he did love to ſee good Order among Friends, and that things might be done decently; but he was not for laying the Streſs of Salvation upon any Outward Things or Methods that were, or might be practiced among Gods People; for that would be an Idolizing of it, and Hippocrites may come into an Outward Conformity or Uniformity with Outward Orders or Methods, when they are neither Heirs of Salvation, nor Members of that Church which is in God, of which Jeſus Chriſt is Head:

for

for he would ſay, *That it was an incumbant Duty on Chriſtians to be Charitable to the Poor, and to relieve their Neceſſities.* But after what Manner or Method they did extend their Charity, ſo that the end was anſwered, he thought it indifferent.

For we read in Hiſtory, the Church at *Jeruſalem* did Collect every *Firſt Day*, or once a *Week*, but the Church of the *Gentiles* once a *Month*, and doubtleſs they did not fall out or differ about their Method while they ſtood in Gods Counſel. And as to Liberty: that as he did abhor taking any Liberty in Unrighteouſneſs; ſo on the other hand, he was one that did ſtand much for that Chriſtian Liberty which is in Chriſt Jeſus, and he did both ſpend, and was ſpent for the Goſpel, of the Kingdom, which doth not conſiſt in the ſtrict Obſervance of any Outward Obſervations, or Traditions, or Inventions of Men, but to wait upon God, and ſerve him according to the Manifeſtation of his own Spirit, that he hath given to Man to profit withal, and then, *If the Truth doth make us free, are we free indeed*; we ſay it was this *Chriſtian-Liberty*, that ſtands in Truth and Righteouſneſs, that *J. S.* did ſtand for (and ſo do we) and that all may know the Spirit of Truth to be their Leader in the Things that they do and perform as unto God, that ſo none may act in thoſe things from anothers Meaſure, but from the meaſure of Gods Grace in themſelves, without being Judged one, of, or by another about their Chriſtian Liberty and Freedom in the Truth.

And further we have to ſay for our Deceaſed Friend *J. S.* that he was one whom the Lord had endued with many Spiritual Gifts and pretious Chriſtian Vertues, which were as ſo many Ornaments unto him: and if any ſhould ask what thoſe Gifts and Vertues were, and how, and which way they did appear, and might be demonſtrated to be in him? To this we may anſwer,

Firſt, His Moderation and Temperance did much appear in the many Debates and Diſcourſes had with him about Religious Matters, wherein he did uſually carry himſelf very moderate, when reaſoning about the Things of God, and as to his Temperance, it did much appear in his Life and Converſation.

Secondly, He was endued with the Gift and Vertue of Patience, which did much appear in him, by his patient bearing of thoſe ſevere and bitter Reflections and Oppoſitions that of late years he met withal, as alſo with many falſe and untrue Reports of him.

Thirdly, Alſo he did very patiently bear that great and long Weakneſs and Infirmity of Body, that he was very much attended withal, and afflicted with very ſore and grievous Pains, as well as weakneſs in Body, which he underwent with much Patience and Content.

Fourthly, He had an excellent Gift of *Chriſtian Fortitude* and Conſtancy in his Teſtimony, ſo that notwithſtanding he met with very much Oppoſition,

and ſometimes with flattering Perſwaſions, yet he perſevered in the Way, Work and Teſtimony that God had called him unto; and in this reſpect it may in ſome meaſure be ſaid of him as *Jacob* ſaid of *Joſeph*, Gen. 49. 23, 24. *The Archers have ſorely gricved him, and ſhot at him, and hated him, but his Bow abode in Strength, and the Arms of his Hands were made ſtrong, by the Hands of the Almighty God of* Jacob: *from thence is the Shepherd, the Stone of* Iſrael.

Fifthly, He was endued with a large portion of Chriſtian Charity, which the Apoſtle reckons as one of the moſt excellent Gifts. And if any ſhould ask how that did appear, or was manifeſt in him? We ſay, it did not only appear in him, in that he was not of a *Raſh* and *Rigid Spirit* towards others that might differ from him in Things Indifferent; but was alſo very Charitable towards ſuch in whom he found any true tenderneſs towards God, and was not apt to Judge ſo harſhly and Cenſoriouſly of ſuch, as ſome have been too apt to do, but was willing to inform the underſtanding, when under miſtake, and alſo to perſwade them that oppoſed themſelves, to imbrace the Truth. If we conſider the Fruit of true Charity, ſpoken of by the Apoſtle, 1 *Cor.* 13. we may indeed ſay, that Charity did largely manifeſt it ſelf in him, becauſe it brought forth, or did manifeſt the ſame Fruits and Effects in and through him as is there ſpoken of by the Apoſtle.

And as theſe and other *Chriſtian Vertues* did appear and were manifeſted in him while he was amongſt us; ſo we are credibly informed by ſome Friends of *Weſtmoreland* (that were with him in the time of his laſt Sickneſs) that he gave very good Counſel and Advice to Friends that were with him, and that he being very weak in Body, but not in much pain, as was ſuppoſed by thoſe who were about him, he very gently breath'd his laſt, and laid down his Head in much Peace and Quietneſs of Mind and Spirit.

Given forth at Sutton *on the* 1ſt. *Day of the* 11th. *Month* 1682. *and Subſcribed by us, on the behalf of our ſelves and many more Friends of* Wiltſhire, *that are concerned and conſented unto the Publiſhing hereof.*

John Jennings.	William Colman.
John Fry.	John Rogers.
Thomas Crabb, *Sen.*	Benjamin Lawrance.
John Sealy.	

The Teſtimony of John Metrevers.

A Short Teſtimony Concerning *John Story*, that worthy Servant of the Living God, though dead, yet the Seal of his Miniſtry and Service for God in his Day and Age, lives in the Remembrance, and hath an Impreſſion on the Hearts of many in theſe Parts : and foraſmuch as the Unchangeable Truth remains the ſame as ever ; we cannot forget thoſe worthy Meſſengers, who in the Days of our young and tender Years came amongſt us in the Demonſtration of the Spirit and Power of Almighty God, not only to proclaim a Day of Vengence from God upon that Part or Nature in Man that hath tranſgreſſed his Law, but alſo with a Meſſage of Peace and Glad-tidings unto our Souls. And now as for my Dear Friend *John Story* in particular, concerning whom I have a few words, which at this time reſt upon my Spirit, to treat about. I have this to ſay, and that not by here-ſay, or to boaſt in another Mans Words, but according to that true and Experimental Knowledge which I have had of him for theſe ſeven or eight and twenty years paſt, it being about the Year 1654, or 1655 (as near as I can remember) that this worthy Servant of the Almighty God came amongſt us (into *Wiltſhire*) at which time for my own part, I was about fourteen years of Age, notwithſtanding which, what ſhall I ſay, it is even with me at this time to ſignifie, That had I the Tongue of an *Orator*, or the Pen of a *Ready* Writer, I could not demonſtrate the Senſe that now lives and remains upon my Spirit, of the Mighty Power of God that appeared in, and through that Man, both in Life and Doctrine, whereby I was at that time (though but young in years) often ſweetly Refreſhed and Comforted in his Company, by that Eternal Power that dwelt with and ran through him. Oh! What ſhall I ſay, my Heart at this time is even melted in the Conſideration thereof : his Meſſage then was, to direct all to turn inward from the *Lo here*, and the *Lo there*, to the Grace, Light, or Spirit within, which according to Meaſure, was given to all, aſſuring all unto whom he gave the Word of Exhortation, that it being obeyed and followed in all its Requirings, was that only means, and that in which the ſufficiency for Salvation of the Soul conſiſted ; this Doctrine was received by many, by the Mighty Power of God, which accompanyed and manifeſted it ſelf through that Man, many brought to the Faith ; and ſo as the Lord made way, he travelled from Place to Place, appointing Meetings up and down among Friends, directing all as above mentioned, and unfolding the Scriptures by way of *Parables*, and opening to the Edifica-

Edification of the Hearer, many hard Sayings, both to the Convincing of thoſe that receiv'd it, and Admiration of many that receiv'd it not, inſomuch that my Ears have heard it acknowledged and confeſſed unto, that the Doctrine ſo Preach't through the Power and Demonſtration of the Spirit, as then it was, would never fail while the Water keeps its Courſe; his Work was alſo very much among the *Prieſts* and *Profeſſors* of that Age, who then like *Gog* and *Magog*, joyned together againſt the Lord and his *Anointed*: but the Lords Power and Preſence being with him, and always giving of him both Mouth and Wiſdom, he was thereby furniſhed to ſpeak a word in due ſeaſon, both to the *Strengthening and Comforting the Weak and Feeble of the Flock*, whom he had Laboured and Travelled for; and alſo to the ſtopping the Mouths of all *Gainſayers*, whoſe Oppoſition at that day was very great. Much could I ſpeak, and that within the compaſs of my own knowledge, to the particulars of many Sufferings by way of Impriſonment, and other *Dangers* and *Jeopardies* that he was often in, in his *Maſters Work and Service*, which I ſhall here omit, and that becauſe I would rather ſtraiten my ſelf than be tedious to the Reader; when that is ſaid, I have this further to add, which I cannot be clear to omit, or paſs by, *Viz. That he was always a very plain hearted Man, in plainneſs ſpeaking the Truth to the Face, and never could endure, either in himſelf or others, Whiſpering or Backbiting, but would ſharply reprove it whereever he found it; and furthermore all Outward Shews, Formalities, Jeſtures, or Deportments whatſoever, that was by the Creature brought forth in the Likeneſs or Imitation of the true Power, without the Powers bringing forth thereof, his Righteous Soul always abhorred:* And for the Confirmation thereof, one thing amongſt many I well remember; that whereas there was a Day of ſhaking the Outward Body by the ſtirrings of the true Power, ſome in imitation thereof, as I have obſerved in his Preſence, in their own Strength have imitated the like, which he would in the Integrity of his Soul Judge, ſaying, *Away with Deceit*: and ſuch like words, exhorting and adviſing all to be plain hearted, and that they ſhould be what they appear'd to be by the Grace of God, and not otherwiſe. And ſo remaining from time to time, as a Man not ſubject to change his way, holding forth his Teſtimony in Faithfulneſs to God, not only againſt prophane and ſinful Actions, but alſo againſt all Formalities ſet up by Man, though under pretence of the Motion of the true Power, adviſing the Creature to be inward to God, and there to wait, to know the true Power it ſelf to bring forth a Form through every man, whereby they might have the certain Senſe and Knowledge how to do and perform the thing well pleaſing to their heavenly Father, that thereby they might in the end be accepted of him; he was not a Man of Shadows, but for the Subſtantial Part of Religion: and to his laſt, I very well remember, his Diſcourſe run much after this manner, *That they were the only Bleſſed People, and for evermore happy, who had received the Knowledge of the right Spirit, if ſo be they continued to wait and walk therein to the end of their Days, becauſe it is they that remain in well doing unto the end that*

ſhall

ſhall be Crowned. Unto which End it is my Faith and Belief in God, he hath attained, and is now entred into the Joys of that Heavenly Kingdom, out of the reach of all envious and clamorous Tongues, where the wicked ceaſe from troubling, and the weary be at reſt, there the Priſoners reſt together, they hear not the voice of the Oppreſſor, the Small and great are there, and the Servant is free from his Maſter.

And he having been ſerviceable in the Hand of the Lord, and Inſtrumental to Convert many Souls to God, doth, and muſt ſhine as a Star in the Firmament of God. So having eaſed my Mind by writing theſe few Lines before expreſt, concerning this my dear Friend, of whom, I do aſſure the Reader, I had as certain a knowledge, as the very import of the words will bear: and foraſmuch as the *Harveſt* yet remains great, and the true Labourers therein are but few, what further ſhall I ſay, but with this to conclude, *Viz. Let us cry mightily to the great Lord of the Harveſt to pour forth a double portion of his Spirit upon ſome worthy Inſtrument, as he did upon* Eliſha, *to Succeed him in that Work and Service.*

F. M.

The Teſtimony of Robert Arch.

FRiends, unto all you do I write, who have in any meaſure ſecretly or openly vilifyed and reproached that Servant of the Lord, *F.S.* or have had any hand in the hindring of him in his bearing a faithful Teſtimony to the Truth, of which he was an Able Miniſter, in publiſhing the Goſpel of Chriſt, and have endeavoured to the utmoſt of your Power, to ſtop and hinder him in his Declaration and Travel amongſt the People of God, by evil Surmiſings and falſe Reports and Accuſations, have raiſed a Prejudice in the Hearts of People againſt him, without any juſt Cauſe on his part given, that I know of. Conſider, O Friends, What is the Cauſe that ye have ſo done? Have ye known him to be a Man of an ill Life, or a bad Converſation? Or hath he committed any Evil, or Sinned or Tranſgreſſed againſt God, his Truth or People, that ye have ſo hated him? Or hath he been one that hath Preached any Falſe Doctrine, or held any Principles contrary to Truth? Or did he bring in any *Innovations* amongſt the People of God, or build again any of thoſe things that he hath by his Miniſtry deſtroyed in others? If he hath done none of thoſe things, nor committed any Perſonal Treſpaſs againſt you, as ſome of you have confeſſed, what then was the cauſe of your Envy and hating of him? Was it becauſe he would not bow down, nor Worſhip any other

other God than the *God of Iſrael?* Or was it becauſe he would not ſubmit to ſome *Outward Orders, Preſcriptions,* or *Rules* preſcribed by Fall'n Man? If this be the Cauſe, then do not you Condemn your ſelves in Judging of him? For what People in this latter Age have laboured and Travelled more than ſome of you have done, to bring People out of the Practice and Obſervation of *Outward Things*, which they called, *The Ordinances of Chriſt*, ſome of which the Saints in Times paſt did Practice, and perform for a Time, as the Scripture maketh mention, and alſo from the many *Forms, Decrees* and *Orders* that the Profeſſors have been jangling about, and Perſecuting one another, counting it all but Dung and Droſs in compariſon of the Grace of God, or Light of Chriſt, which was held forth to be ſufficient to lead unto Salvation: and in the Light we were directed to wait upon God to know his Mind and Will, to act and do in *Outward Things* as God ſhould direct us by his Good Spirit. And have you not look't upon all thoſe *Outward Orders, Preſcriptions* and *Ordinances*, as the *Outward Court of the Temple* that was given unto the Gentiles to tread under Foot: and yet now after all theſe large Declarations and Teſtimonies againſt thoſe *Outward Things*, for you to incourage the Setting up ſuch Things; and not only ſo, but to Judge and Condemn others for not Conforming unto your *Outward Orders*, Cenſuring Friends out of *Unity* that do not practice them, which is the greateſt Penalty that you can inflict, for want of Outward Power: as if the Saints Unity ſtood in the Practice and Performance of thoſe *Outward Orders*. Oh! Friends, conſider of theſe Things, and lay it to heart; *for this is not doing as you would have others do unto you*: and do not think that the Saints Unity ſtands in thoſe Things, but in the Spirit and Truth. Therefore Friends, I do exhort and admoniſh you all to repent of the Evil you have done againſt the aboveſaid Servant of the Lord *J. S.* or againſt any other of his Faithful Friends and Brethren; and beware in time to come, and watch in the Light of the Son of God againſt that Spirit in you that Luſts to Envy, or to Hate, Oppoſe or Perſecute your Brethren: And remember what the Apoſtle *John* ſaid, *He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs, and walketh in Darkneſs, and knoweth not whether he goeth, becauſe the Darkneſs hath blinded his Eyes*. So let this be a Warning unto you all, that you may not in time to come ſtop or hinder any of the the Servants of the Lord in the Work of the Miniſtry, that ſo you may avoid that Sentence of, *Go ye Curſed*: and which will be the Portion of all thoſe that are found ſmiting their Fellow Servants.

R. A.

Leonard

Leonard Coal's Teſtimony.

DEar *John Story*, whom the Lord made an Inſtrument in his Hand, and fil'd with Heavenly Treaſure, and gave him his Word to Declare, which he often did, in the Counſel and Wiſdom received of God, diſpenſing it aright to the Capacities and Underſtandings of the Hearers, for the opening thereof, and did reach to Gods Witneſs in many: he was well known to me, and I had (through the Goodneſs of the Lord) opportunity to accompany him of late in ſome of his Travels; in which time, and ever ſince I knew him, which was about twenty years, he always behav'd himſelf as a Pattern of Righteouſneſs, which anſwered the Good in all.

He was always ready to give Advice to the Weak, and Inſtruction to thoſe who were enquiring the Way to Gods Kingdom, and through the Operation of Gods Spirit, could direct them to diſtinguiſh between the Imaginations of the Enemies deceitful working, and Imaginations of their own Hearts, and the true Motions of Gods Spirit: which Motion I am fully perſwaded, he knew right well, he much deſired and prayed for Quietneſs and Unity in the One Spirit of God, and that all Friends might know it, and follow the Leadings and Guidance of it in all things that relate to Gods Worſhip and Service, and that they might not act by Imitation on that account: and that People might come to know the way to Gods Kingdom, and walk in it: he often deſired God to forgive thoſe that ſpoke evil of him, and that they might repent of their Slanderous and Lying Reports, and Falſe Propheſies of him. And now the Lord hath taken him to himſelf, out of the reach of them all: he is gone to his Reſt, where no Sorrow nor Tears are, I am fully perſwaded: And it is my earneſt Deſire, that the Lord would be pleaſed to raiſe up more ſuch Inſtruments for his own Work and Service, as it pleaſeth him.

L. C.

Benjamin Coal's Teſtimony.

SInce I heard of the Deceaſe of dear *John Story*, there hath been a Teſtimony in my Heart to give forth concerning him, whom I dearly loved for the Truths ſake, in which I have been often Comforted and truly Refreſhed through him: It is now towards twenty years ſince I came acquain-

ed with him ; and our long Impriſonment in the heat of Perſecution of *Friends* in *Reading*, he came ſeveral times to Viſit us in Priſon, and many pretious opportunities we had with him in Priſon, and were thereby much comforted and ſtrengthened in our Suffering condition, and many Hearts were tendered and ſweetly conſolated, at that time, in a real ſenſe of the living preſence of the Lord God, which was with us ; and ſome that came into the Priſon were Convinced of the Truth ; ſince which he hath often Viſited us in our Meetings ; alſo I have from time to time been in his company, both in Publick and Private, and taken many ſerious Obſervations of his Deportment, which hath been Grave and as a Servant of Chriſt ; yea, it was ſuch, that from the firſt to to the laſt time I ſaw him (which was not many Months ſince) I never had acquaintance with any that exceeded him in a good Life and Converſation : And the Lord endued him with a Gift beyond many in declaring the Truth, and many were Convinced and turned to God by him ; He had a divine Underſtanding given him, to divide the Word aright, he was able and ready to inform Peoples Underſtandings, to give Counſel and good Advice to *Sion's Travellers*, who were at any time in a bewildred condition, whereby many were often relieved and comforted, that have been in trouble under the temptations of the Enemy of mans Peace. He was of a loving kind Temper to all, and his Company was very comfortable to me, when Trials and Sufferings have attended *Friends*, upon any account, for a Teſtimony to the Truth, he hath been an Encourager and Strengthener to many therein : and I never knew him to ſpeak ſlightingly, or account it an Indifferent thing to be faithful to God in that reſpect, or in any other good Work and Service, wherein we might ſerve the Lord and one another ; but frequently exhorted and counſelled *Friends*, to be Zealous and Dilligent in wairing upon the Lord to know and anſwer his Requirings, both by Doing, Suffering, and bearing Teſtimony for his Name and Truth upon Earth, that ſo they might Honour the Lord, and come to reſt in Peace for ever.

And notwithſtanding he met with many Exerciſes and Troubles among men, yet the Lord was pleaſed to give him much Patience, and when he hath been grieved and abuſed by any, he manifeſted much of a Spirit of Forgiveneſs and Longſuffering towards his Oppoſers, not rendring Even for Evil.

I have often heard him ſpeak much in Commendation of many Antient Brethren which are Deceaſed, whom the Lord raiſed up to Preach and Publiſh the Everlaſting Goſpel in the beginning, and how pretious and acceptable the Viſitation of the Lord was to many that were in Diſtreſs and Mourned in ſolitary Places, for want of the *Saving Knowledge of God*, which is Life to the Soul.

And in a godly Care for the Honour and Propagation of Truth, and the good of Soules, I know he was often very deeply concerned and bowed in Spirit ; and was a man of Sorrows, often with much fervent Zeal praying for the Proſperity of the Lords Work, and that all that which was of a hurt-

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ful nature might be utterly deſtroyed from among the Lords People, and that Love unfeigned with the increaſe of Righteouſneſs, which brings everlaſting Peace might abound amongſt us; For this was his ſoul often in ſupplication and Prayers unto the Lord God, both in Publick and Private amongſt *Friends*. Oh! What ſhall I ſay, for my heart is filled at this time, and often tendred in the remembrance of the Lords Love, and thoſe ſweet and ſeaſonable Opportunities which I have had with this my dear Friend, in which I have often admired the goodneſs of God, who afforded us ſuch good Opportunities wherein my heart hath many times been overcome and rejoyced, in a ſenſe of the feeling of the diſſolving and tendering Power and living Preſence of the Lord God, who aſſiſted him with his heavenly wiſdom and ſtrength, and the teſtimony of Truth often opened through him, reaching and extending unto many ſtates and conditions, even as the ſtill Sowres that deſcended upon the tender Graſs in its due ſeaſon; for which my Soul hath bleſſed the Lord on his behalf many a ſeaſon, and which was and is the only ground and cauſe of my Love to him and all the Lords faithful Servants, whom I cannot but truly eſteem for the Truths ſake, and account worthy of double Honour; and I have often thought, that if we ſhould not truly love and eſteem of ſuch in the Truth, it might be juſt with the Lord to let us know the want of them, and to ſuffer a Famine of the Word and a Cloud of Ignorance and Darkneſs again to overſpread the Earth, which I deſire the Lord may in his Mercy prevent, and that more faithful Inſtruments and living Witneſſes for his bleſſed Name and Truth, in the room and ſtead of them that are gone to their Reſt, may yet be raiſed up, and that many may yet be gathered unto God, for the Comfort and Encouragement of the Lords People, in this Age and the Ages to come.

Much more I might ſay concerning this faithful Servant of God, according to my knowledge, but herein I have ſatisfaction, believing he is now at Reſt, and out of all his Troubles and Exerciſes which in this world he had his ſhare of, and through Death hath obtained a Crown and Kingdom that is Everlaſting, where all Tears are wiped away, and Sorrow and Sighing comes to an End.

Oh that we who are left behind may not content our ſelves that this our dear *Friend* live well, and is entered into everlaſting felicity, but may follow the Example of this and all the reſt of our dear *Brethren* which are gon before, in all faithfulneſs and circumſpect walking, ſerving the Lord in ſincerity and holy Converſation, keeping to the Word of his Grace and Truth, through which we may overcome all Corruptions, receive and poſſeſs the Recompence of endleſs Peace, Joy and Happineſs when time in this fading World comes to an end; that God over all may be glorified, who alone is worthy to be Feared and Praiſed for ever and evermore.

Reading, the 15*th*. of the 10*th*. Month, 8681.

B. C.

Leonard Keep's Teſtimony.

SInce I heard there would be ſomething Printed concerning our dear *Friend J. S.* it was with me this 15*th.* of the 12*th. Month* 1682, to give in this ſhort Teſtimony concerning him. He was a Man of Peace and inſtrumental in the Hand of the Lord for the turning many to Righteouſneſs: he deſired the good of all People, and I believe is now entered into Reſt and Peace with the Lord, where all Tears will be wiped away, and Longſuffering come to an end, notwithſtanding Blindneſs hath happned to many in this Age, that they could not ſee him to be ſo by reaſon of the Enmity and Prejudice that have entred their minds, more through the Inſtigation I believe of others, than from any deportment that appeared by him. I have been in his Company often both in Meetings and out of Meetings, and am an Eye and Ear-witneſs of what is here writ, I have often heard him put a more favourable Conſtruction upon his Oppoſers actions, than I believe they could put themſelves. I have heard him openly oppoſed and charged falſly, and when he hath called for Proof of what hath been ſaid, there hath nothing been made appear, but at the laſt ſhift have referred *Friends* to the 44 *Articles* of *London*. *M. C.* may remember this: And I have heard him ſpoke over, when he hath had a concern to the Meeting (and had begun to ſpeak firſt, as many may remember) which I muſt needs ſay was not practiſed amongſt us in the beginning, nor was it ſo in the Primitive times, for then all might ſpeak one by one, that had any thing upon them as a concern to the People: but theſe things hath happened amongſt us in theſe latter times, ſince ſome have been apt to pin their Faith on other folks Sleeves, and then may ſpeak words as they would have them, or elſe their own, and it hath been ſaid it is the Word of the Lord, when time hath manifeſted it to be otherwiſe. So many are kindling a fire of their own, and warming themſelves by the ſparks thereof, whoſe Portion will be ſuch as they had formerly that were ſo doing, unleſs they repent, they muſt lye down in ſorrow. God Almighty, if it be thy will, give to all that have been Oppoſers of him, a ſight of what they have been and are yet a doing, that ſo they may ſay as it was once ſaid, *Let the time paſt be ſufficient, and that for time to come they may do ſo no more.* And whatever any may think I have nothing but good will to all men.

L. K.

Thomas

Thomas Curtis's *Teſtimony, who at ſome time was his Companion in his Travels.*

AS it was ſaid by *David* concerning *Jonathan* after his Death, ſo can I in Truth ſay touching my antient Friend and Brother in the Truth, *John Story*: *Viz. Very pleaſant haſt thou been unto me*; and dear *John*, although thy Body be turned to the Duſt, yet thy Name liveth now thou art dead, and the memorial of thy Faithfulneſs remains amongſt thy Brethren; thy Portion is with the Righteous, who ſhall be had in Everlaſting Remembrance, and ſhall continue (as an everlaſting Foundation) time ſhall declare the Meekneſs of thy Nature, and that Gentleneſs that was in thee towards the Flock of God; for in the *Lamb-like Nature* didſt thou come amongſt us, and as a *Lamb among Wolves*, ſo was thy Carriage: *Wiſdom* went before thee, and *Underſtanding* was thy Guide: So that when firſt I ſaw thy Face, thou waſt to me a Meſſenger of God, and though thou met with many under various Forms, oppoſing each other, yet how carefully didſt thou inſtruct them, and with great diligence helped their Weakneſs; and ſuch was thy Carriage after a ſweet manner; that I ſoon ſaw a *Door of Hope* opened by the Lord for the Relief of many: and although thou waſt but a Lad, becauſe of thy tender Years, yet ſuch Gravity did appear in thee, as made both *Old* and *Young* to love thee; and thy Teſtimony was not from Man, neither waſt thou ſent by any *Born after the Fleſh*, but thy Teſtimony was from Heaven, and it did accompliſh the Work that the Lord ſent thee for; and thy Doctrine dropt as the *Dew* upon the Tender-hearted: and ſurely the Spirit of the Lord was upon thee, and the Meek and Quiet Spirit was in thee, which ever was, and ſtill is of great price with the Lord; and thou didſt Preach the Glad-tyding of Salvation unto many that were far from the Almighty, bearing a Faithful Teſtimony unto Chriſt Jeſus; the true Light, that inwardly enlightens every Man, and to the Word nigh in the Heart and in the Mouth, to the Anointing within, and (unto the univerſality of that Grace which brings Salvation) of its *Appearing* to all Mankind, and to the *Manifeſtation* of the Spirit of Truth that is is given unto all to profit with; labouring to undeceive all, and to bring from the *Outſide Forms*, *Beggerly Elements*, *Traditions*, *Rudiments*, and *Inventions of Men* (wherein many had been kept in Bondage) to Chriſt Jeſus, the Living Way, the Truth and Life, the true Shepherd and Biſhop of the Soul, in his Light to wait for Counſel and Directions, in all things to be Led, Guided and Governed by him alone, who was, and is the Lawgiver, and unto whom all Power in Heaven and Earth is committed, whoſe Kingdom

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is not of this World, who alone hath power over the Conſcience, and over the Inward Man; this is his Glory, which he never did, nor never will give unto another, and in this thou waſt a Faithful *Meſſenger* and *Miniſter*, turning many from Darkneſs to Light, and from the Power of Satan unto God; and ſo taught many the way through Judgment unto Life, that their Hearts did burn within them, whil'ſt in their Hearts they did learn Righteouſneſs, which made many to confeſs, to the Glory of God, *That thou waſt ſent of God, to ſhew the way unto the Reſt that God had prepared for the Upright Hearted.* And truly ſuch a Power went with thee, that not I alone, but many of the Land came to hear the joyful Sound, and were turned to the true Light, and the God of Heaven was with thee, and a true Ambaſſadour of Chriſt Jeſus waſt thou, beſeeching Men to be reconciled unto the Lord; aſſuring of us, *That God had ſent his Son to Redeem our Souls, by changing of our Natures, and to bleſs us, by turning every one of us from our Evil Doings.* And having a Convincing Miniſtry committed to thee of God, thou became an Inſtrument in his hand to the opening of our Underſtandings, and to the building us up in the Living Faith, which made us bleſs the Lord for thy coming in his Name; and for the Change that in due time was wrought in us; and God gave us a Witneſs in our own Boſomes, *That thou waſt an Apoſtle of the True and Heavenly Profeſſion, and that thou, by the aſſiſtance of the Power of God accompanying thee, directed our Feet into the Way of Peace.* For which, my Soul, *Praiſe thou the Lord, and all that is within me ſhall bleſs his Name*, with many more, who can ſet to their Seals, that thou waſt an Inſtrument in the hand of God, of their Converſion, and a Man through whom the Way of Life was demonſtrated amongſt us) and many became Witneſſes, *That the Earth was rent aſunder, and the Stout-hearted bowed, and the Strong did fall before thee*; Thou valluedſt neither Riches nor Glory, neither did any of thoſe Things overtake thee; but as an *Armed Man*, and a *Champion* indeed, thy *Warefare* was againſt *Spiritual Wickedneſs*, and thy Travel was, *That the Ax of God might be laid to the Root of the Corrupt Tree, that no untimely Fruit might grow amongſt us*; and thou ſought not the Treaſures of the Earth, nor to be great amongſt thy Brethren, but to do the Will of thy Maſter was thy delight, thou waſt a true Traveller in thy Day, and thy Journying was much on foot (ſeveral years) the *Rain* abſtructed thee not in the Morning, neither could the Scorching *Sun* at Noon-day hinder thy Progreſs (for thy Feet were ſhod with the Preparation of the Goſpel) and a true Traveller waſt thou in the Work of the Lord, for thy Bow did abide in its full Strength, and the Oppoſers were made to fall, and the Wicked fled before thee, thou didſt not turn thy Back, but often encounteredſt Gainſayers on many Occaſions, and never waſt worſted, (as ever I could hear) in any of thy Aſſaults; for thou was not only experienced in the Work thou undertook'ſt, but very well read in that excellent Book, the *Holy Scriptures*) and an aptneſs was in thee to perceive the Weakneſs of thy Oppoſers, and having gotten hold of thy Adverſaries,

ſary, no Flattery could prevail, nor Inchantment pervert thee, until thou made him confeſs unto the Truth, for the God of the whole Earth was with thee, and the Slain of the Lord were many; and ſuch Divine Counſel did attend thy Habitation, that no Profeſſion was able, in Truth to withſtand thy Teſtimony; and thou waſt plentifully endued with the Spirit of the Lord, whereby thou appeareds't as his *Battle-Ax*, and the Stroak thereof made the Rocks give way, and the Mountains cleft in ſunder, inſomuch as the Wiſdom of the Wiſe-men failed them, and the Counſel of the Prudent was not found amongſt them, for their Learning could not hide them, nor the *Logician's* Subtilty could not preſerve them, but over all their Baits thou trampled'ſt, and many times caught them in their own Snare: and all this Conqueſt was not gotten by Outward *Bow* or *Spear*, but by the Spirit of the Living God; and to ſpeak the truth of thee, *It was thy Meat and thy Drink to do the Will of thy Maſter*; thy Care was great in viſiting the Mountains, where many the Sheep of *Gods Paſture* were ſcattered, and what wreſtling with the Power of Darkneſs thou hadſt, to recover the Loſt Sheep of the Houſe of *Iſrael*; the *North* can tell the deep Exerciſes of that Day, and the continual Burthen that was then with thee to viſit the Dark Corners that were full of Cruelty, and what haſte thou made then then to viſit the Steeple-houſe, forgetting thy ordinary Food, until thy Maſter Chriſt Jeſus his Work was accompliſhed. But O the hardſhip that ſometimes thou met with: Were not the *Cudgels* ſometimes laid on about thy Head by Ungodly Men? And did not they in great fury daſh thee in the face with their Clouted Shoes until the Blood hath guſhed out of thy Mouth in a large meaſure? Doubtleſs ſuch like Treatment thou haſt imbraced, that the Oppreſſed might be recovered, and the Priſoner brought out of the horrible Pit, in which there was no Water: and thy Legs did not fail thee in this Travel, becauſe the Lord was with thee, neither did thy Strength depart from thee, becauſe the Bread from Heaven was thy Delight, and often *Honey* out of the Rock did the Lord beſtow on thee: Springs can tell the Joy they often adminiſtred, and the Comfort that they often beſtowed on thee in that Day, when the Bowels of the Earth ſeemed to be ſhut up, and all other Outward Comforts departed from thee, and this from one Week to another was thy Travel, ſo that the *North* ſounds out thy Praiſe, and the *Weſt* do tell of thee; many in the *South* beſides my ſelf cannot but rejoyce in the Lord, and be glad that God prepared our Hearts, and made thee as a ſharp *Inſtrument* in his hand, to daſh all our *Formal Profeſſions* to pieces, that the Broken-hearted might be bound up, and that we might be created anew unto his Glory: and when we come truly to know the Lord, and to help to fill up the Meaſures of the Sufferings of our Lord Jeſus Chriſt, that was behind for us to fill up, and were Priſoners for Conſcience ſake; what Care was upon thee in that Day, that we might be Viſited: And, Oh! the pretious Opportunities and often Viſitations that then thou gave us, Fear did not ſurpriſe thee, nor the Priſon daunt thee, from adminiſtring to us

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the Comforts of the Holy Ghoſt, for we were the Priſoners of the Lord, and the wrath of men was turned upon us, but thou comforted'ſt our hearts with this teſtimony (agreable to our one Faith) *that the Vrath of Man would turn to the Praiſe of God*, and *the reſt God would reſtrain:* Thy many Viſitations are not forgotten, although thy Silver Cord be looſed and thy Golden Boule be broken; neither art thou out of our Remembrance, although thou art Departed from us, and though many have a great loſs, yet my loſs is far greater, becauſe of my often Journying with thee, being in ſuch my Travels, a pertaker with thee of the Breſts of Conſolation, and of the Milk of the Word of Life: Thou waſt not willing to eat thy Morſel alone, but that others might pertake of the ſame Table, and come to the Injoyment of the Feaſt of Fat things and though ſometimes I have met with hard ſpeeches, and been Rendered as a *dark Spirit*, and gone under many Reproaches, and my wayes endeavoured to be hedged up, (as in *Ireland* and ſome other parts) and called to an account about thy deportment, becauſe of matters laid to thy Charge, yet proving them falſe, the Reporters have confeſſed (and to the Glory of the Lord) that thou waſt not the man: But thou art aſcended above the ſtrife of Tongues, and we may come to thee, but thou ſhalt never return to us: yet Days ſhall ſpeak of the loſs of ſuch a Prophet, becauſe, *pretious in the Sight of the Lord is the death of his Saints*; and now in thy latter day when, thou haſt ſpent thy ſtrength in the Service of the Lord, notwithſtanding great weakneſs of Body was upon thee, yet thou planted a Vineyard, and then eat of the Fruit, thou feedeſt the Flock, and eat of the Milk thereof, at which ſome were angry, and either knew not, or willingly forgot thy former Travels for the Goſpel-ſake, when thou ſpared not thy Fleſh, and ſometimes thy Blood to ſhew them that were diſtreſſed, the way to the Kingdom; yet how evilly have ſome ſpoken of thee, as if thou wert negligent in the Lord's ſervice, when to the utmoſt thou did, what thou waſt able, and when thy Leggs would not perform the ſervice of thy mind, thou then Rode up and down according to thine ability that then was given thee; and we often looked for thy change, many years before thy Departure, but what hard hap had the Prophet to be a Fool, and the Spiritual man to be mad, to Propheſie in the Name of the Lord, that *thou John Story ſhould that year dye*; when neither did the Lord ſend him, nor his Propheſie came to paſs; but the God of Heaven made manifeſt his kindneſs to thee, kept thee alive beyond many of our expectations, and made the fooliſh Prophet to confeſs (as I have been informed to this purpoſe) that it was an *Imagination of his own brain, & not the Word of the Lord.* And thus his Words became his Burthen in his Life time; and ſeeing he is alſo gone to the Earth, we muſt leave him to Lord; and this I mentioned the rather, becauſe I was an Eye and Ear Witneſs of the Declaration of that *falſe Propheſie*: But Oh! the weakneſs of Body that then appeared in thee, thou didſt not much controvert with him, but ſaid, *time would ſoon manifeſt it*, thy years being almoſt at an end; and ſo committed the cauſe to God, the Judge of all, for thou waſt ſtill ever, neither did Contention

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dwell with thee in that matter, but in much Patience thou heardſt his words: and as thy Beginning was, ſo was thy End, in the Lamb's War, with the Lamb's Nature: thou wenteſt from the *South* to the *Weſt*, taking thy leave of thy Friends, and then returned into the *North*; where, in the weakneſs of Body thou viſitedſt the People of the Lord, and having compleated thy Maſters Buſineſs, thou encounteredſt with Death, and overcame it, and quietly yielded up thy ſelf into the Arms of the Almighty, left the World, and art gone unto God, where, out of the reach of all thy Adverſaries thou art, in that Manſion that Jeſus Chriſt hath prepared for his People, where no Deſtroyer ſhall ever come.

T. C.

An ELEGY of *John Story* by *John Raunce*.

IN Peace with God he now is gone to Reſt,
O ut of this World, in which he was Oppreſt.
H aving ill Uſage met from his Brethren:
N othing would do with ſome, like wilful Men
S o ſet themſelves, that they would not believe
T hat he ſpoke Truth, this did him ſorely grieve;
O ppreſſing Sorrows did his Body pine,
R ending his Soul with Grief from time to time;
Y et in all this the Lord he always found;
Yea Help from God did ſtill to him abound;
Yea and Amen his Grace to him was Free
Yea to the End his Grace hath Saved thee;
Yea now he doth poſſeſs Jeruſalem,
Yea now Chriſt is his only Requiem.

More in Remembrance of *John Story.*

THy Lot was like Good Prophets gone before,
With Lamb-like Nature thou as they did bear
The frowns of Friends and Enemies much more,
Whil'ſt Envy did of thee ſore things declare:
Oh happy thou, who didſt with Meekneſs then
Preach Chriſt the Way, the Truth, and Life in all,
With Holineſs thy Doctrine Sounds to Men,
That they might know and live in Gods great Call:
Thy Work is done, and thou art now at Reſt,
And all thy Labour in this World doth ceaſe:
The Wiſe in Heart will ſay that thou art Bleſt,
And pray to God ſuch Prophets may increaſe,
With blameleſs Life thou didſt Truth's Cauſe maintain,
And out of that which might defile didſt live,
As Bleſſed Man, didſt Holineſs retain,
And unto God all Honour thou didſt give.
The Lord who doth the Saved People Bleſs,
He was thy Peace, thy Comfort and thy All,
Much was the Gift Chriſt gave thee to poſſeſs,
Which thou didſt uſe as he for it did Call.
Much could I ſay, if I to Write were free,
Of many things which did attend thy Life,
But Silence ſhall Apologize for me,
As one that loves and lives above all Strife.

The 20*th.* Day of
the laſt Month
in the Year
1682.

John Raunce.

Something

Something added by another Friend, of that Antient in *Iſrael*, J. S. Deceaſed.

IN Chriſt that is the Alpha, *all in all,*
O mega *th' Laſt, from Death to Life doth call.*
How Holy, Harmleſs, Sweet then is that Man,
N ought but thy Lord give Satisfaction can:
S ome things both Old and New they are but vain,
T ruth 'gainſt Tradition well thou didſt maintain;
O f Innovation thou Prophetick ſaw,
R ules made by Men laſt turned into Law,
Yet Truth reſiſt's hence Church Diviſions grow,
Hence { *Perſecutions flow,* / *Goſpel Teachings put a ſtop unto.*

J. C.

Charles Harris *his Teſtimony.*

AS for *John Story*, he bore the Countenance of a Man of God, and was a Preacher of Righteouſneſs in his Day, both in Doctrine and Converſation, and as ſuch was eſteemed by thouſands for many years: yet he went not to his Grave under that Sentence, *Viz. Wo to you when all Men ſpeak well of you.* For he met with ſuch Exerciſe as Holy *Paul* did, from ſome that could once have pull'd out their Eyes to Serve him, afterwards became his Enemies, ſaying, *his Speech was Centemptible*, ſeeking a Proof of Chriſt ſpeaking in him: and he had ſome ſhare with that Beloved Diſciple, that ſaith in his Epiſtle to *Gaius* on this wiſe, *Viz. I wrote unto the Church, but* Dio rephes, *who loveth to have the Preheminence among them, Receiveth us not, prating againſt us with malitious Words; and not content therewith; neither doth he himſelf Receive the Brethren, and forbiddeth them that would, and caſteth them out of the Church* (or declared out of Unity) *or thruſt out of the Congre-*

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gation. I have known him for many years, and never found but that he was a Man of Peace: it hath been frequently reported he was a *Tyth-Payer*: Let the Reader obſerve, he never ſtood in ſuch a Capacity all his Days, never Keeping Houſe, or Occupying any Land (being a Single Man) and as to his Judgment concerning *Tythes*, it may be ſeen in what follows, under his own hand: So whether it be better to Judge of a Man by his own Words and Deeds, or by ones own Imaginations called Senſe, let the Charitable Reader Judge.

He has alſo been termed, *Of a Dividing Spirit*. Let his Epiſtle ſpeak for himſelf; ſome ſay his Miniſtry was dead; which I ſay, if they had lived in that time that the Diſciple *John* was led to the Church, and ſaid not much more, but, *Little Children, love one another*: it may be they would have ſaid *he was Dead and Formal*. It is to be obſerved *J. S.* was much ſpent before his Departure, having been a Preacher from his Youth, ſo had not ſtrength of Voice to utter himſelf as formerly, but ſtill what he ſaid was of this tendency, *Viz. That if Friends did believe in and wait upon God, in the Manifeſtation of our Lord Chriſt, he would in due time anſwer all the Immortal Longings of their Souls, and preſerve them to his Glory and Kingdom.* And indeed to them that loved him, he was in their Eye the ſame Man to his death that he had been all along, ſtill growing in the ſame Truth.

And as for the Diviſions that ſprang up both *North* and *South*; it is well known that it was not he that cauſed them: I well remember how it was *Weſtward*, till ſome Perſons went that way, and ſtirred up the People into Parties; one Day they will feel the Burthen of it.

In what follows there are two *Queries* propoſed to Friends at *Drawell*, with their *Anſwers*. If all would but keep to it accordingly, there would be no Strife: and as for that way that is taken by ſome to defame every man, by endeavouring to take away his Good Name, both as a Man and Chriſtian, that is not Conformable to ſome new ſort of Church-Government and Diſcipline (ſo called) Though for a time they may ſeem to Reign as Kings upon Earth, they ſhall dye like Men; and it ſhall be known in the end, that the Peace of the Church, and Love to Brethren, is of more value than all *Sounding Braſs* or *Tinkling Cymbals*.

So bleſſed are all ſuch true Preachers that look upwards for their Reward in that World that is to come. *Amen.*

C. H.

As to what follows, if thou canſt believe that Men mean as they ſpeak, Read on, if not, ſtay till thou haſt Charity.

Two Queſtions propoſed by *J. W.* and *J. S.* to Friends of the Meeting at *Drawell*; and their Anſwers, *Viz.*

Queſtion I.

1. *WHether or no, we, and all Gods People ought not to be left, in all Matters of Faith and Diſcipline (ſo far as Diſcipline may become Matter of Faith) to the Manifeſtation of Gods Spirit and Truth in our own Hearts, and to ſpeak and act therein as we are thereby Inſtructed and Perſwaded, and not otherwiſe ?*

Queſtion II.

2dly. *Since there are Diverſities of Talents and Gifts given by the Spirit of God, and received by Men: Whether the Judgment of Truth it ſelf given forth through a Part of the Members of Chriſt's Body, can become a Bond upon any other Part of the ſaid Body, further than their Underſtandings are illuminated thereby ?*

Anſwer.

To the firſt Queſtion we ſay, *Yea*; and *Nay* to the ſecond Queſtion, with that true and ſimple Senſe that the Words import, and Friends have been uſed to underſtand them : but not to ſtrengthen Prejudiced Spirits, who have made that their Plea for their Separation, and againſt Truths Authority in our *Monthly* and *Quarterly Meetings*; nor yet to Juſtifie any that are Ignorant, through their own Sloth and Unfaithfulneſs; or to excuſe them, that would not be accounted Weak, but Strong, Wiſe, and as Pillars.

The Judgment of J. W. *and* J. S. *concerning the Five Heads on which the* 44 *Articles exhibited againſt them, were grounded, which was publickly read in the Meeting at* Drawell, *as followeth.*

ON the whole Matter, in the Fear and Preſence of the Almighty God we declare, That we do approve of *Monthly* and *Quarterly Meetings* for the neceſſary Service of the Truth; ſo we farther ſay, that as thoſe, or any other Meetings of Friends in Truth, ſhall be continued to an-

ſwer thoſe Services; we believe, that as it now is, it alſo will become our Duty to be at Unity with our Brethren in the Services thereof; and that though one of us, *Viz. J. W.* did condeſcend to Subſcribe to a Paper, for the Erecting a *Womans-Meeting* in the Country, to anſwer the ends the Paper propoſed; which he teſtifies he then did in ſingleneſs of Heart, for Unity-Sake; yet according to that inward ſenſe we now have, there appears to us no abſolute neceſſity to continue *Womens-Meetings*, in the Country diſtinct and ſeparate from the Men; and therefore do Conſcientiouſly forbear to aſſent or Incourage any to lay the Intents of Marriages before them; yet that Inward Senſe and Heavenly Underſtanding we have received from God, hath, and yet doth confirm us in this Judgment, that 'tis not agreeable with the Line of Truth, to oppoſe others in the Exerciſe and appointed Service of the ſaid Meetings as heretofore, and now are ſettled and agreed upon, who being Conſcientious therein, are otherwiſe Minded than we are: and if any of our Words or Actions have had any tendency to oppoſe, *&c.* which we are not Conſcious of, but if we were, would readily confeſs; and we ſay, the Truth in us would readily have condemned it, even as it now doth; and if it ſhall pleaſe the Lord to manifeſt unto us a Service in thoſe Meetings in the Country, as well as City, the ſame Integrity towards God which hath dwelt in us theſe many years paſt, we believe will become a Bond on us to joyn Hand and Heart with others our Brethren and Siſters therein; but till then, our deſires are, that this may not become an Occaſion of ſtraitneſs in Spirit each toward the other, but that embracing the wholeſome Counſel of the Apoſtle in another Caſe, (*If in any thing ye are otherwiſe Minded, wait till God reveal it*) we may walk together in that pure undefiled Love of our God, which thinketh no Evil.

2*dly*. That though many of our Brethren ſee a Service in Recording Condemnations, and leaving them upon Record to Poſterity: yet from that inward Sence and Heavenly Underſtanding we have, we ſee no neceſſity to leave them upon Record to Poſterity, or retain them when the Sin is blotted out and remitted by the Lord, neither to be extended farther than the Offence is known, nor yet to continue longer than the memory of the Offence abideth; but if any ſee meet from an inward ſenſe of the Truth in themſelves, to leave ſuch a Teſtimony relating to themſelves to Poſterity, we have therewith Unity. That this our ſenſe may be no occaſion of ſtraitneſs of Spirit each toward the other, is the earneſt deſire of our Souls, who deſire the Proſperity of Truth and Peace amongſt all the Churches of God.

3*dly*. As to *Tythes*, we can in truth ſay, 'twas never ſo much as in our thoughts to ſpeak any words whatſoever, with the leaſt intent to ſtrengthen any in the Payment thereof, nor yet to weaken the Faith of any, having a teſtimony in our hearts, that *Tythes* as at this Day paid, are Antichriſtian.

4*thly*.

4thly. That as Groanings, Sighings, Soundings and Singings may proceed from Deceitful Spirits, ſo alſo we declare, Groanings, Sighings, Soundings, and Singing may be the Fruit of the Spirit of the Lord among Gods People : and that as the firſt is diſcouraged, the ſecond ought to be incouraged : and the earneſt Deſire of our ſoul is, that as to theſe things, nothing but the Spirit of Truth and Sound Judgment may appear, either to reprove or Incourage ; and though we are accuſed as if we were Oppoſers of ſuch Groanings, *&c.* which the Truth approved, yet God is our Witneſs, we know it not.

5thly. That though we have been repreſented as Perſons incouraging Flying in time of Perſecution : We ſay, we are not Conſcious to our ſelves of ſo doing : for we believe thoſe who ſtand not to their Teſtimony, but flyes therefrom in the Day of Perſecution, may truly be counted, either weak in Faith, or departed from the Faith.

And thus having given our Inward Sence, according to the Uprightneſs and Integrity of our Hearts, concerning theſe five General Heads, from whence all the 44 Articles do ariſe : We ſhall with this conclude, That the God of Heaven is our Witneſs, our Deſires are to approve our ſelves Men of Peace, in the Abhorrency of all Fleſhly Liberty and Looſeneſs, to follow after Truth and Righteouſneſs, that the Reign of the Power of the Eternal God may be over all ; ſo will the Kingdoms of this World become the Kingdoms of the Lord and his Chriſt.

As to the two *Queſtions* anſwered by the Friends and Brethren, met on this Occaſion, we in the Fear of the Lord ſay, We in the propoſing thereof, had not the leaſt thought to obtain your *Yea* and *Nay*, with intent thereby to ſtrengthen ſuch who may be accounted our Party, in any thing that is contrary to Truth, nor to incourage Looſeneſs or Bad Spirits, but Conſcientiouſly to remove the Scruples of ſome : and further we ſay, we are better ſatisfied with your Explication therein, than with your bear *Yea* and *Nay* ; for we, as well as you, are ſenſible *Apoſtates* and *Bad Spirits*, ſeeking a Fleſhly Liberty, have made uſe of Arguments deducible from ſuch Principles of Truth, to oppoſe the Power of God it ſelf, and the Practice af Gods People in the Power.

John Wilkinſon
John Story,

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John Story's *Epiſtle to Friends in the* North, *in which is ſignified his Deſires for true Unity and Reconciliation.*

Friends,

IN the Love of God and our Lord Jeſus Chriſt, which is Holy and Unchangeable for ever, do I Salute you. The Occaſion of my Writing at this time is to let you know, that my Soul hath been deeply exerciſed from day to day, in the inward Conſiderations that have been with me for ſome time: how the Holy Name of God is Blaſphemed, and the Profeſſion of his Truth diſhonoured among Unbelievers, by the Reports that are ſpread abroad amongſt them of the Diviſions that are amongſt us, who have in ſcorn been called *Quakers*, and alſo for the hurt and havock that I perceive is at this day made amongſt the Heritage of God, through this ſecret and ſubtil working of the Ancient Enemy of Mankind, who at this day, as in days paſt, hunts to and fro, ſeeking whom he may deſtroy.

Now foraſmuch as there hath been great Diſcourſes amongſt Friends touching a *Separate Spirit* and *Meeting* in the *North*; meaning thereby, a *Spirit* and *Meeting* that is Separate from the Truth, and that I have been a ſtrength to ſuch a *Spirit* and *Meeting*. I have this to ſay, that the Searcher of all hearts knows I own no ſuch *Spirit* or *Meeting* that is Separate from the Truth, neither have I ever been a Setter up or Actor in any ſuch *Meeting*; for though I am accuſed, that the Subſcription of my Name to a Paper amongſt others, entitules me to be a Setter up of a *Separate Meeting*: yet I am not in my Conſcience convinced there is any one Word therein which juſtly entitles me to be a Setter up of the *Meeting* called, *a Separate Meeting*. For the Paper of Propoſals I Signed, was intended to Re-unite that *Meeting*; and I am perſwaded, all Underſtanding Men that Signed, did it for that End; and if any thing therein had ſeemed to them too ſtrait, why did not they to whom it was ſent deſire a loving Diſcourſe about it, that they might have underſtood our meaning before they had either replyed or ſent it abroad, in which we ſhould have been ready to have given our ſence more fully, which ſeveral have already done; and though I have been by ſome abuſively called a *Cap-*

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tain; the Lord is my Witneſs, my deſire neither hath been, nor is, to be a *Captain* over any, to the Praiſe of the Lord I ſpeak it; I have learned the Truth of our Lord Jeſus better than ſo; for I know him that is the Captain of our Salvation ought to be the alone Leader of his People: and the earneſt breathing of my Soul is, that as for many years paſt I have approved my ſelf to the Friends of Truth the Lords Servant; ſo I may to the end of my days, and that for Chriſt's ſake; and therefore can I with boldneſs appeal to Gods Witneſs in all Conſciences, whether an Inſinuation into the Breſts of any, that I am a Strenth to ſuch a *Spirit* and *Meeting* as aforeſaid, be not the Work of the Old Enemy.

And ſince 'tis ſo, that I have been credibly informed, that you who formerly Aſſembled together in one Meeting to manage the Outward Concerns of Truth relating to the Poor, *&c.* have, for ſome time paſt, Aſſembled for the aforeſaid Service in two diſtinct Meetings, and that this is accounted an Occaſion of Stubling to ſome. I have a Concern on my Spirit thus to write unto you.

Firſt, I am ſatisfied in my Conſcience from ſufficent Knowledge or Evidence, that the Day was, wherein you met together in a Sweet Union and Fellowſhip, to manage the Outward Concerns of Truth relating to the Poor, *&c.*

Secondly, That ſuch your Union and Fellowſhip had acceptance with the Lord, and was owned by his Preſence amongſt you.

Thirdly, That during ſuch your Fellowſhip, every one concerned in that Service, acted from a ready and willing Mind, according to that Perſwaſion and Manifeſtation which was given of God, without being Impoſed upon by any Man or Men, or endeavouring to Impoſe each on other, contrary to what the Lord Evidenced by his Spirit in your Conſciences.

Fourthly, That though it was ſo, that particular Perſons, in perſuance of the Counſel of divers Antient and Honourable Brethren (ſome of whom are fallen aſleep) were choſen for that Service of the Poor, *&c.* out of the particular Meetings held for the Worſhip of God, yet I never underſtood that any deſigned to exclude any Member or Members of the Church of Chriſt, (who had, or might have a Concern upon their Spirits) from Sitting or Acting amongſt them, whil'ſt any ſuch Member or Members (though not chozen) behaved themſelves Men of Peace, good Order, and in Unity with the Faithful Friends chozen for the Management of the Affairs of the Truth relating to the Poor, *&c.* in ſuch Meeting; and as in Charity I dare not reflect on theſe Antient Brethren in whoſe Advice for the holding ſuch Meetings, there ſeems to be room for *Cavelling Spirits* to call them *Narrow-Spirited*, in adviſing to thoſe certain Perſons for that Service, which ſeems a kind of Limitation: yet I am alſo ſatisfied that thoſe Antient Brethren, who firſt adviſed to chooſe Faithful Brethren for the aforeſaid Service, would have endeavoured an excluſion of all ſuch (if any ſuch had then been) who ſhould from

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time to time have appeared as disorderly Troublers of *Israel*, and Imposers on Tender Consciences.

Fifthly, That though it hath been reported, that those of you who are by some called a *Separate Meeting*, have been so *Narrow Spirited*, as that you will not joyn with the Brethren in the aforesaid Service, *&c.* unless they will assent that others not formerly chozen, may be excluded from acting with you, or if they have ought to offer to the Meeting, then to be admitted to offer the same, and so depart: which Report, as it is said, is grounded on a Paper Subscribed by several of you, and my self, and is by some accounted the Foundation of the aforesaid Meeting, called the *Seprate Meeting*; yet I always understood that it was not intended by any of the Subscribers, to exclude any from Sitting amongst you, or Joyning with you in the Common Service of Truth, usually transacted amongst you in the Spirit of Love and Unity, who in the same Spirit of Love and Unity would accompany you, and had a Concern to add a helping hand: and this sense I do now solemnly declare to be my sense, and that at the time I Signed the Paper aforesaid, it was my sence; neither am I yet convicted, that if the Subscribers of the said Paper interpret for themselves (which of right they have the liberty to do) there is any thing therein contained which doth oppose the same sense.

Now Friends, I have this further to say, that I have more than ordinary ground either to know, or at least believe, that this my sense in the aforesaid five Particulars, is the real &true State of the Case, but do certainly know, that it contains in some measure, the State of Truth, as it ought to have been amongst you; and therefore my Counsel and Exhortation to you is, laying aside all *vain Janglings* and *Repititions of former Things*, that have tended to *Strife* and *Debate*, contrary to the Truth, ye be Reconciled each unto the other in the Lord, saying in your Hearts before the Lord, and in his Fear, *Let the Time past be sufficient, and for time to come let us study Peace, and Assemble together in the Antient Christian Love, Union and Fellowship which was amongst us before the Occasion or Offences were either given or taken, and that you Unite and Meet together to manage the Outward Concerns of Truth relating to the Poor*, &c. With this Godly Unanimous Intention of Heart, that if for the future any shall come in amongst you, and appear as disorderly Troublers of *Israel*, contentious Persons in Matters not approved by you, and the Assemblies of Gods People amongst you, or Imposers upon tender Consciences contrary to what hath been Received, Believed and Owned by you and the Assemblies of Gods People amongst you, when you and they were preserved in a sweet Union and Fellowship in the Truth; you then declare that such Persons are not worthy to sit among you to act in the Affairs of Truth, and that upon a serious and godly acknowledgment unto this Sound and Certain Truth, *That all Gods People ought to be left, in all Matters of Faith and Discipline, so far as the Discipline becomes Matter of Faith, to the Manifestation of Gods Spi-*

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rit & Truth in their own Hearts, and to ſpeak and act therein as they ſhall be thereby Inſtructed and Perſwaded, and not otherwiſe; becauſe ſince there are diverſities of Talents and Gifts given by the Spirit of God, and received by Men, the Judgment of Truth it ſelf given forth through a part of the Members of Chriſts Body, cannot become a Bond upon any other part of the ſaid Body, further than their Underſtandings come to be Illuminated thereby.

This Sound and Certain Truth, unto which I exhort your ſerious and godly Acknowledgment, I and many, if not all of you do know, was at the Meeting at *Drawell* fully aſſented to, to be Truth, and that by an Anſwer to two Queſtions, wherein it was fully Stated, and rightly Anſwered; and therefore ſince I am truly ſenſible, that the Cauſe of your Differences hath ſprung from that which hath led from this Sound and certain Truth; I may reaſonably expect that my Counſel to Re-unite may have place with you.

Thus it is with me to write unto you, and that the more freely too, becauſe there are ſome do apprehend that I am more capable to Re-unite you, than ſome others are, who now may ſee my Endeavours are not wanting, and that as I have approved my ſelf a Man of Peace, ſo my Deſires are, that the Peace of God in the Love and Unity of the Truth, may abound amongſt you.

And now Friends, I ſhall leave it to the Righteous God to Judge, whether what is now propoſed be not according to the Spirit of Truth, which by its appearance in every Member of the Church of Chriſt at this day, is become the only Lawgiver in every ſuch Member in Matters that relate to the World to come, for by it we are inſtructed in our Heavenly Duties to God, *Viz.* How to Sacrifice, to Worſhip, and Serve him acceptably by Obedience to all his Requirings; and through the ſame are the Lords People led into ſuch Methods or Outward Practices wherein they are helpful and Serviceable each to other in their Generation, for the Lord alone ought to be ey'd in, and beyond Outward Forms, though his Preſence hath been, and ſtill is with ~~his People in thoſe Forms he leads into~~; and ſo ~~to him let us look~~, who was before all Time and Days of this Fading World, and is the *Alpha* and *Omega*, the Beginner and Finiſher of the Work of our Redemption, which was, and which is, and which is to come, the Almighty, who alone ought to be minded beyond all viſible Things, and unto him in all our Exerciſes, whether Inward or Outward, my Soul deſires we may all be kept, even in that Spiritual Appearance of our Lord and Saviour, which is that acceptable Day which ſhines in the Inward Man, through which God hath made me, amongſt many other of his Servants, partaker of that Heavenly Religion which is unſpotted: many of you know our Beginning was in his Holy Spirit and Power, through which Death is, and ſhall be more fully aboliſhed, and Life and Immortality brought to Light, in and through which Power alone the Saints have, and ſhall be throughly Sanctified and Perfected for ever; and through it, are the Heirs of that Eternal Inheritance and Heavenly King-

dom which outlaſts all Outward Things, and never fadeth away, where all the Longings, Earnings, and Deſires of the Righteous ſhall be fully Anſwered and Satisfied for evermore, with the full Injoyment of that Life and Immortality, over which the Second Death hath no Dominion; and then may it be truly ſaid of ſuch, *That they are entred in and do take their Poſſeſſions.* Now into this Life, in which the Heavenly Brotherhood and Fellowſhip of Saints ſtand, the Lord gather you all more and more, that whatever hath appeared in any contrary thereto, may by his Word of Life be broken down, ſubdued, and riſe no more, that into the Bond of Peace and Union in the Truth ye may be again United, and become Co-workers together, as Gods Heavenly Family in the Love, even in that Love which thinks no Evil; for the Deſire of my Soul is, that ye may be cemented and Eſtabliſhed together upon that Everlaſting Rock and Foundation which the Gates of Hell and Death can never prevail againſt.

I ſhall now conclude with thoſe wholeſome words of the Apoſtle, of our Lord and Saviour: *Put on therefore as the Elect of God, Holy and Beloved, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-Suffering, Forbearing one another: if any Man have a Quarrel againſt any, even as Chriſt forgave you, even ſo do ye; and above all theſe Things put on Charity, which is the Bond of Perfectneſs; and let the Peace of God Rule in your Hearts, to the which you are called.* Col. 3. 12. So in the Deſire to the Lord God, that theſe things may truly be weighed, and have place with you. I reſt,

Your Servant in the Work
and Labour of the Goſpel

John Story.

POST-SCRIPT.

LET this Epiſtle be read in an Aſſembly to be appointed for both Meetings, Viz. *that called* Quarterly, *and that called* Separate, *in or near* Kendal, *for my earneſt Deſire is, that it ſhould be ſo Read, becauſe, as I ſaid before, I have a Concern upon my Spirit thus to write unto you both; the things therein Contained I Recommend to Gods Witneſs in all your Conſciences, not deſiring to Impoſe on any; I knowing this, that where it is awakened, there will be an Anſwer to the Spirit of Peace and Truth in which 'twas wrote; and though ſome have given forth their falſe Cenſures, and falſe Propheſies concerning me, and others laid various Temptations before me, which I look upon to be the Work of*

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the Common Enemy, that ſo I might have Stumbled and Fallen (though thoſe in whom it hath ſo wrought, may not have an Eye open to ſee it; yet my Joy and Rejoycing in the Lord is, that they have not yet removed me from the hope of the Goſpel, Bleſſed be the Name of God for ever more, for to his Praiſe and Glory, and in his Fear (which hitherto hath Preſerved me) I ſpeak it, my Cryes the Lord hath heard, and he hath given me a certain Knowledge of his Way, otherwiſe I might have been in great Danger to have ſunk into the Pit of Confuſion, and never riſen more: but his Love is unchangeable, his Mercy never fails them that put their Truſt in him; this by long Experience can I now Speak; therefore I exhort and intreat you all to turn your Minds to his Inward Appearance, through which his Love, which is ſtronger than Death, will be ſhed abroad in your Hearts, and his Power be felt, which will remove that which hath been the Cauſe of your Breach, that you may come again to walk together in that Heavenly Charity, through which no former Miſcarriage will be remembred, and ſo come to Serve him with one Heart, in that way of Life which he hath made known unto us in theſe latter Days: and thus you may finiſh your Courſe with Joy, and leave this World in Peace and Injoyment of Immortality, and take your Poſſeſſions in that Kingdom, in which the Fulneſs of Joy that ever ſhall be, is Inherited, and where, through the Earneſt and Aſſurance of the Heavenly Kingdom, the laſt End of the Righteous is Crowned with Honour; and in that Day the many Temptations that have, and do attend Gods People in this Fading Life, ſhall ceaſe, and never be again.

Calne, the laſt of the
7th. Month, 1677. J. S.

And at preſent, for a Concluſion, we Thus End.

NOw as to all ſuch that have, or yet may think to defame us, by ſaying in a proud ſcoffing manner, *Theſe are* Storians, *or of* Story's *Spirit*: we know nothing that he either held or practiſed (on a Religious Account) but what was agreeable to the Holy Scriptures, and the Teſtimony of Gods Spirit, as received amongſt us in the Beginning, ſo he is gone to his Grave,

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dom which outlaſts all Outward Things, and never fadeth away, where all the Longings, Earnings, and Deſires of the Righteous ſhall be fully Anſwered and Satisfied for evermore, with the full Injoyment of that Life and Immortality, over which the Second Death hath no Dominion; and then may it be truly ſaid of ſuch, *That they are entred in and do take their Poſſeſſions.* Now into this Life, in which the Heavenly Brotherhood and Fellowſhip of Saints ſtand, the Lord gather you all more and more, that whatever hath appeared in any contrary thereto, may by his Word of Life be broken down, ſubdued, and riſe no more, that into the Bond of Peace and Union in the Truth ye may be again United, and become Co-workers together, as Gods Heavenly Family in the Love, even in that Love which thinks no Evil; for the Deſire of my Soul is, that ye may be cemented and Eſtabliſhed together upon that Everlaſting Rock and Foundation which the Gates of Hell and Death can never prevail againſt.

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the Common Enemy, that ſo I might have Stumbled and Fallen (though thoſe in whom it hath ſo wrought, may not have an Eye open to ſee it; yet my Joy and Rejoycing in the Lord is, that they have not yet removed me from the hope of the Goſpel, Bleſſed be the Name of God for ever more, for to his Praiſe and Glory, and in his Fear (which hitherto hath Preſerved me) I ſpeak it, my Cryes the Lord hath heard, and he hath given me a certain Knowledge of his Way, otherwiſe I might have been in great Danger to have ſunk into the Pit of Confuſion, and never riſen more: but his Love is unchangeable, his Mercy never fails them that put their Truſt in him; this by long Experience can I now Speak; therefore I exhort and intreat you all to turn your Minds to his Inward Appearance, through which his Love, which is ſtronger than Death, will be ſhed abroad in your Hearts, and his Power be felt, which will remove that which hath been the Cauſe of your Breach, that you may come again to walk together in that Heavenly Charity, through which no former Miſcarriage will be remembred, and ſo come to Serve him with one Heart, in that way of Life which he hath made known unto us in theſe latter Days: and thus you may finiſh your Courſe with Joy, and leave this World in Peace and Injoyment of Immortality, and take your Poſſeſſions in that Kingdom, in which the Fulneſs of Joy that ever ſhall be, is Inherited, and where, through the Earneſt and Aſſurance of the Heavenly Kingdom, the laſt End of the Righteous is Crowned with Honour; and in that Day the many Temptations that have, and do attend Gods People in this Fading Life, ſhall ceaſe, and never be again.

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J. S.

And at preſent, for a Concluſion, we Thus End.

NOw as to all ſuch that have, or yet may think to defame us, by ſaying in a proud ſcoffing manner, *Theſe are* Storians, *or of* Story's *Spirit*: we know nothing that he either held or practiſed (on a Religious Account) but what was agreeable to the Holy Scriptures, and the Teſtimony of Gods Spirit, as received amongſt us in the Beginning, ſo he is gone to his Grave,

no

no *Sect-Maſter*, but a Follower of Chriſt : and we never deſire to follow him, nor any Man, but in the Steps and Way of that Stable Truth that ſhall outlaſt all New Inventions, and Envious Nick-Names.

And although for a time the multitude of *Iſrael* did give their *Ear-rings*, or *Jewels* of Prey to *Giddion* to make a Golden *Ephod*, and ſaid, he ſhould Rule over them ;the Evil Snare and Shame it afterwards brought upon them and him, might be a Warning to others. *Giddions* Beginning was Glorious and wonderfull; but when the Hearts of that People began to turn from the Lord, they empted *Giddion*,and they were ſuffered to be a Snare to one another.

FINIS.

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ERRATA.

Page 8. Line laſt but 2, for *of trouble*, read, of the trouble. p. 11. l. 22. f. *as Friends*, r. all Friends. p. 12. l. 16. f. *and as ſome*, r. as ſome. l. 39. f. *Oppoſers at*, r. Oppoſers of or at. p. 13. l. 29. f. *amongſt you*, r. againſt you. p. 19. l. 15. f. *are we*, r. we are. p. 26. l. 33. f. *even* r. evil. p. 28. l. 1. f. *Keep's* r. Keyes. *and the Folio to be made* 28. p. 32. l. 3. f. *one*, r. own. l. 33. f. *now* r. nor. l. 43. f. *thy years*, r. the year.

TRYING OF SPIRITS

In our Age now as in the

Apoſtles Days

By the SPIRIT of

CHRIST

Anointing Within.

Shewing alſo

That the Church of Chriſt hath the ſame Authority and Power from Chriſt their Head to Admoniſh, Judge, Reprove, and Rebuke ſuch as make a Profeſſion of the Truth, but do not Walk and Live in the Truth.

So that the Apoſtles did prove by the Old Teſtament, that Jeſus was the Chriſt, and after that the Church came to believe in Chriſt, they were to prove and *Examine themſelves how that Jeſus Chriſt was in them, except they were reprobates.*

Alſo the true Church is not to know People in a Speech or Good words, or in a form of Godlineſs, or in Conferences, but in the Power of Godlineſs and to believe not every Spirit, but to try the Spirits whether they be of God, yea or nay, *John* 1. 4.

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Trying of Spirits in our Age now, as in the Apoſtles days by the Spirit of Chriſt Anointing within, &c.

DEAR Friends and Brethren in the Lord Jeſus Chriſt, who is your *Heavenly Rock and foundation*, and your *Holy Sanctuary*, your *Place of ſafety*, who deſtroys the deſtroyer, and is our Saviour the *Chief Biſhop of your Souls* to over-ſee you; and your *Great Prophet* that God hath *raiſed up for you to hear in all things*, and the *Chief Shephard* who hath *Laid down his life for his ſheep*, who Feeds his Sheep with his *heavenly food*, and Cloths them with his *Heavenly Clothing*, *whom he hath bought with a price* his blood; and that they might know his Voice and follow him, *who is from above*, and not of this world, whoſe voice is diſtinct from all the voices of this world that are below, *who gave himſelf a ranſom for all to be teſtifted in due time*; who is the Mediatour betwixt God and you, in whoſe name you have all Salvation: in whoſe name power and Authority we meet, that are his follows, and he is before all things, and by him all things ſubſiſt, who hath delivered us from the power of darkneſs; and God hath tranſlated us into the kingdom of his dear Son, and therefore *whatſoever ye do in word or deed, do all in the name of Jeſus Chriſt, giving thanks to God and the Father by him.*

For friends ye know the Light, God hath commanded to ſhine out of darkneſs, and hath ſhined in your hearts to give you the Light of the knowledge of the glory of God in the face of Chriſt Jeſus, which Light is the life in him; now you having this *heavenly treaſure in your earthen veſſels*, which is of God, and having received *the grace of God which brought your ſalvation*, and by which you are ſaved, and your hearts eſtabliſhed in the election, and covenant of grace.

Now they that hate the Light of Chriſt, and walk deſpit-

fully againſt the ſpirit of grace, ſuch are the birth of the fleſh which do perſecute them, which are born of the ſpirit; but as the Apoſtle ſaid, *All that will live Godly in Chriſt Jeſus ſhall ſuffer perſecution*, but the Lords portion is his people, and *Jacob* the ſecond birth the election who is the Suplanter of prophane *Eſau*, he is the Lot of Gods inheritance (to wit) *Jacob*; the Lord led him about and inſtructed him, and he kept him as the apple of his eye; ſo tender is the Lord of his Elect people. And again the Lord ſaith, *He that touches you* (to wit) *his Elect, or choſen people, touches the apple of Gods eye:* So you know the apple of the eye is a tender place; So the Lord hath a ſenſe of all his ſuffering people, and is nigh unto them, and feels all their ſufferings.

And now friends, the Apoſtle *John*, writes a general Epiſtle to the Church of Chriſt, as I do to you the Church of Chriſt, Now *ye having an Unction from the holy one, and by it ye know all things; and now this Unction or anointing within, which ye have received from the holy one, which abides in you, ye need not that any man teach you, but as the ſame anointing teaches you of all things, and is truth, and is no lye, and even as it hath taught you, and doth teach you; ye ſhall abide or continue in the Son or in the father, in whom ye have eternal life, according to his promiſes*; now all ſince the Apoſtles days that are gone from this *anointing* and *Unctions, teaching within*, that comes from the holy one, ſuch are gone and wandred from the father and the Son, and ſeduced from the *anointings, teaching within*, by which they ſhould have continued in the ſon and the father: but my friends and brethren in Chriſt Jeſus, that have the anointing and Unction within you, which ye have received from the holy one, and by it you continue in the ſon and father, *by this Unction and anointing within you the Church of Chriſt know all things*, as the Church of Chriſt did by the ſame Unction in the Apoſtles days, and therefore the Apoſtle bid the Church of Chriſt by this Unction, *Try the ſpirits, and bid them believe not every ſpirit, but try the ſpirits whether they be of God*, and they knew that ſpirit of God from the ſpirit of errour; ſo there you may ſee with this Unction they could try Spirits, and knew the ſpirit of Truth from the Spirit of Errour. He doth not bid the Church try their words but *try their ſpirits, whether they were of God*, yea or nay, for many had got the good words and fair

ſpeeches,

ſpeeches, and deceived the hearts of the ſimple; and were not theſe a kind of Chriſtians which ſerved not the Lord Jeſus Chriſt, *&c.* which the Apoſtle warned the *Romans* of in *Rom.* 16. and ſuch that had gotten *the form of Godlineſs, and denyed the power thereof, that were heady high minded without natural affections, Truce breakers,* &c. *falſe accuſers, incontinent, fierce diſpiſers of them that were good, that were compared to* Jannes *and* Jambres, *that withſtood* Moſes: *ſo do theſe alſo reſiſt the Truth,* men of corrupt minds, reprobates concerning the Faith, *&c.* and did not theſe go under the name of Chriſtians and Leaders, *which had the form of Godlineſs but denyed the power thereof,* which the Church of Chriſt were *to turn away from,* and not to follow; and is there not of this ſort now that troubles the Church of Chriſt, as they did in the Apoſtles days. And therefore as the Apoſtle ſaith, *Try their ſpirits whether they are of God or no*; the Apoſtle did not ſay to the Church of Chriſt, Try them whether they have the good words and fair ſpeeches, and the form of Godlineſs, but *Try their ſpirits* whether they be of God, yea or nay; and ſo if they have not the power of Godlineſs they are to be turned away from; and therefore with the *anointing within,* by which you may *know all things,* with it *Try their ſpirits* whether they be of God or no, and try whether they have the power of Godlineſs; yea, ſuch as have the fair ſpeeches and good words, and the form of Godlineſs, try their ſpirits whether they be of God, and whether they have the power of Godlineſs; and if not, they are to be turned away from.

And the Apoſtle exhorts *Timothy,* to avoid profane and vain Bablings and oppoſitions of Science, falſly ſo Called, which ſome profeſſing have erred concerning the faith, therefore the Church of Chriſt is to avoid ſuch things now as then, leaſt they err, concerning the true faith of Chriſt, and were not *Phygellus,* and *Hermogenes,* and *Hymeneus,* and *Philetus,* do not you think that theſe had gone under the name of Chriſtians in the Apoſtles days, though *their words will eat as doth the Canker them that received them*; and ſuch troubled the Church of Chriſt then, and the ſame ſpirit now which is to be tryed and turned away from, and not only ſo but to *ſhun profane and vain bablings, for they will encreaſe unto more ungodlineſs, therefore that is to be kept out of the Church.*

And

And the Apoſtle exhorts *Timothy* to Charge them before the Lord (to wit) the Church, that *they ſtrive not about words to no profit*, and therefore that ſtrife which is to no profit, and to the ſubverting of the hearers, the Charge now is for the Church of Chriſt to ſhun ſuch things, and if any man teach otherwiſe, and conſent not *to wholeſome words*, and the words of our Lord Jeſus Chriſt, and the Doctrine which is according to Godlineſs, he is proud or a fool, and knowing nothing but doting about queſtions and ſtrife of words, whereof comes envie, ſtrife, railing, evil ſurmizings, perverſe diſputings, men of corrupt minds, and deſtitute of the truth, ſuppoſing that *gain is Godlineſs, from ſuch with-draw they ſelf*; So muſt all the members of Chriſts Church now in our age withdraw themſelves from ſuch that are diſtitute concerning the truth, though ſuch may go in the name of Chriſtians, as ſuch might do in the Apoſtles days, and troubled the Church of Chriſt then as they do now; but *believe not every ſpirit but try their ſpirits* whether they have the power of Godlineſs, yea or nay.

Now the ſpirit ſpeaks expreſly, *That ſome ſhould depart from the Faith* (then they had it once) and they ſhould give heed to ſeducing ſpirits and *Doctrine of Devils, ſpeaking lyes in hypocriſie, having their conſciences Seared as with a hot Iron, forbiding to Marry, and commanding to abſtain from meats, which God hath created to be received with thanksgiving, &c.* for *every creature of God is Good* (Mark) *Good, and nothing to be refuſed if it be received with thanksgiving, for it is ſanctified by the Word of God and Prayer.*

For all things were made and Created by the Word, and all things upheld by the word, *&c.* And by the Word of God Man and Woman is ſanctified, and it ſanctifies all things to them.

And do ye not think that theſe that had departed from the Faith, and given heed to the Doctrines of Devils, forbidding marriages, and to abſtain from meats, *&c.* went not under the name of Chriſtians, as too many ſuch do now; and therefore the Apoſtle ſaith, *Try their ſpirits whether they be of God or no*, and *whether they be in the power of Godlineſs, and in the Faith of Gods Elect.*

And the Church of Chriſt now as in the Apoſtles days is to *ſhun profane and old wives fables, and to exerciſe themſelves in God-*

Godlineſs, for bodily exerciſe profits little, or for a little time, but *Godlineſs is profitable unto all men, having the promiſes of this life that now is, and of that life which is to come*: So all that have a Care of the Church of Chriſt, will mind thoſe things which are for the Comfort and edifying of it.

And the Apoſtle his Charge was to ſome, not to give *heed to endleſs Genealogies, which miniſtred queſtions rather then to Godly edifying, which is in Faith*, which ſome having turned aſide unto vain Janglings. And therefore fooliſh and unlearned queſtions avoid, knowing that they do gender unto ſtrife. Theſe things the Church of Chriſt were to ſhun then and now, and follow Godly edifying in the Faith, for did not they go under the name of Chriſtians that turned aſide unto vain Jangleing, and ſuch that deſired to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm; and therefore as the Apoſtle ſaid, *Try their ſpirits whether they be of God, and whether they be in the power of Godlineſs*; for that ſpirit that doth not underſtand what it ſaith of the Law, cannot underſtand what it ſaith of the Goſpel: So is not fit to be a teacher of neither.

And the Apoſtle exhorted *Timothy, To preach the word in ſeaſon and out of ſeaſon, reprove, and rebuke, and exhort with all long-ſuffering and Doctrine, for the time will come when they will not endure ſound Doctrine, but after their own luſts ſhall they heap to themſelves teachers, having Itching Ears, and they ſhall turn away their Ears from the truth, and ſhall be turned unto Fables.*

Now had not theſe Itching Ears and their Teachers, that ſhould turn from the truth to Fables, a kind of Chriſtians who could not endure ſound Doctrine, therefore their ſpirits are to be tryed whether they be in the truth and ſound Doctrine, for the Itching Ears that will have teachers after their luſts; the ſpirit that hath tryed them ſaith, they are turned from the truth and turned to Fables.

And *Simon Magus* and *Demas*, that forſook *Paul* and *loved this preſent world*, and *Alexander*, had not they gone under the name of Chriſtians, but the ſpirit that tryed them ſaw *Demas* turned a worlding, and *Simon Magus* turned to his old wickedneſs again; and the Apoſtle exhorts *Timothy* to beware of *Alexander* the Copper-Smith, *which had done him much evil*, for he had greatly withſtood the Apoſtles words.

So

So here you may ſee the Apoſtle, which was a watch-man, and tryed their ſpirits, ſuch as he had tryed not to be of God, nor in the Truth, nor in the Faith, nor in the Power of Godlineſs, he exhorted the Church of Chriſt, and the Miniſters, to beware, and to ſhun, and to turn away from ſuch.

And the Apoſtle exhorts *Titus*, *to hold faſt the faithful word* as *he hath been taught, that he might be able by ſound Doctrine both to exhort and convince the gain-ſayers*, for ſaith he, *There are many unruly and vain talkers, and deceivers, eſpecially they of the Circumciſion, whoſe mouthes muſt be ſtopt, who ſubvert whole Houſes, teaching things which they ought not for filthy lucres ſake; they profeſſing that they know God, but in works deny him, being abominable aad diſobedient; and to every good work a reprobate, wherefore* Saith the Apoſtle to *Titus*, *Reprove them ſharply that they may be ſound in the Faith.*

Now did not theſe vain unruly talkers, whoſe mouths were to be ſtopt, which denyed God in their works, and to every good work reprobates, did not theſe go under the name of Chriſtians? and is there not too many ſuch in our days? unruly vain talkers, that deny God in their works, and are reprobates to every good work? for there are too many ſuch unruly talkers and profeſſors of God and Chriſt in words, but in their works deny him and are reprobate to every good work, ſuch are againſt the practice of truth and Religion, both in themſelves and others, and therefore all ſuch ſpirits are tryed with the anointing within, not to be of God, neither now nor in the Apoſtles days, nor in the power of Godlineſs, therefore are to be turned away from, and all ſuch that give heed to Jewiſh Fables and Commandments of men, that turn from the truth: this the Apoſtle exhorted *Titus* not to give heed to, but to *avoid fooliſh queſtions and Genealogies, and Contentions, and frivings about the Law, for they are unprofitable and vain.*

And therefore whatever is unprofitable and vain, the Church of Chriſt is to turn away from now as in the Apoſtles days, for it is out of the power of Godlineſs, and therefore try their ſpirits whether they be of God or no.

And the Apoſtle ſaith, *Rebuke not an Elder, but entreat him as a Father; and the younger men as Brethren, and the Elder women as Mothers, the younger women as Siſters, with all purity. Againſt an Elder receive not an accuſation, but before two or three wit-*

witneſſes, but a *man that is an Heretick*, *after the firſt and ſecond admonition, reject, knowing that he that is ſuch is ſubverted and ſinneth, being condemned of himſelf.* Therefore, I ſay, try ſuch Spirits with the anointing within, whether they be of God or no; for a man muſt err from the ſpirit of God before he be a Heretick; for you read that the Jews had the ſcriptures, and many that are called Chriſtians have got the Scriptures, the form of Godlineſs; but the Prophets told the Jews, *that they rebelled againſt the ſpirit of God, and reſiſted the Holy Ghoſt*, and ſo they tryed their ſpirits and found them not to be of God: So muſt they that go under the name of Chriſtians, that have the form of Godlineſs, but deny the power thereof; be tryed now with the Holy Ghoſt that gave forth the Scriptures, whether they be in it or no.

And Chriſt ſpeaking of the falſe Prophets and Anti-chriſts to his diſciples, *Mat. 7. How that they ſhould come in the ſheeps Cloathing, but inwardly they ſhould be ravening Wolves; and by their fruits they ſhould know them*; but were not theſe like ſheep? and Chriſtians when they had gotten the ſheeps Clothing on; the form of Godlineſs? but were inwardly ravened from the ſpirit and power of God, ſo their fruits were thorns and thiſtles: ſo try their ſpirit and what fruit they bear, whether they be of God, yea or nay; for ſuch inwardly ravening wolves are deſtroyers of the ſheep of Chriſt, and cannot bring forth good fruit, nor abide the practice of truth and pure Religion, and therefore Chriſt bid them beware of them and not follow them; and *John* bids the Church believe not every ſpirit, but try their ſpirits whether they be of God or no.

And as Chriſt ſaid, *Many ſhould call him Lord, Lord, or Maſter, and ſhall ſay, we have prophecied in thy name; and caſt out Devils in thy name, and we have preached in the ſtreets.*

Now did not theſe go under the name of Chriſtians, and were great preachers, that could preach in the name of Jeſus, and do ſuch miracles; but Chriſt ſaith he will profeſs he never knew them, and ſaith, *Depart from me ye workers of iniquity*; and Chriſt ſaith, *It is not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of his Father which is in Heaven.*

And ſo you may ſee here it is not every one that ſaith Lord, Lord, nor them that preach in the name of Jeſus, and hath

 the

the form of Godlineſs, and not in the power of God that Chriſt receives, and that entred into his kingdom, but ſuch as depart from iniquity and do the will of God, that is, received by Chriſt, and that enters the Kingdom of God; for the Apoſtle himſelf ſaith, *I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a Caſt away.* Here the Apoſtle had not only a care of others but of himſelf, that he might be preſerved in Chriſt Jeſus.

And there were *Certain Vagabond Jews Exorciſts took upon them to Call over them which had evil ſpirits in the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom* Paul *preaches. And there were ſeven Sons of one* Sceva *a Jew, and Chief of the prieſts, which did ſo, and the evil ſpirit anſwered and ſaid, Jeſus I know, and* Paul *I know, but who are ye?* and ſo the evil ſpirits came over them, and prevailed over them, and againſt them, that they fled away naked, *&c.* ſo you may ſee here it is not them that take upon themſelves to uſe the name of Jeſus, and the name of *Paul*, that gives dominion over the evil Spirits, but they that are in the ſpirit and power of Jeſus, that *Paul* was in; this is it that arms them and Cloths them.

And all ſuch as *Preacht up outward Circumciſion*, or *elſe they could not be ſaved*; and alſo ſuch as *obſerve days, months, times and years, and thought to be juſtified by the law, and not by the Faith of Chriſt*; did not theſe go under the name of Chriſtians whom the Apoſtle ſaid, *He was afraid leſt he had beſtowed upon them Labour in vain; and of whom he ſaid I travel in birth again until Chriſt be formed in you*, and *if Chriſt be not in you, you are reprobates*; and they that ſought to be outwardly circumciſed, Chriſt profited them nothing, *&c. For in Chriſt neither Circumciſion, nor Uncircumciſion auaileth any thing, but a new Creature*, and therefore the Churches were not to trouble themſelves with that which did not avail any thing, but mind the new creature in Chriſt, *&c.*

And thoſe falſe brethren that came privily to ſpie out the Liberty which the Apoſtles and true Chriſtians had in Chriſt Jeſus, that they might bring them into bondage, *To whom* (ſaith the Apoſtle) *we give place by ſubjection, no not for an hour, that the truth of the Goſpel might continue with you* (to wit) the Church. And the Apoſtle ſaith, but *ſome of theſe ſeemed to be ſomewhat*

in

in Conference, that the Apoſtle ſaid, *They added nothing to me* and (*whatſoever they were, it makes no matter to me*, for *God accepteth no mans perſon.*

Now here you may ſee the Apoſtle makes uſe of his Authority in the power and ſpirit of Chriſt Jeſus over ſuch falſe brethren that came to ſpie out their liberty in Chriſt, and bring them into bondage, and though *they ſeemed ſomewhat in conference*, the *Apoſtle did not matter it, for he knew God reſpected no mans perſon*, to whom he would not beſtow an hours time withal, that the Truth of the Goſpel might continue with the Church; but did not theſe go under the name of Chriſtians? did not the Apoſtle here try their ſpirits, whether they were of God or no? and though they did ſeem ſomewhat in conference, it added nothing, and ſuch the Church is to reject now which brings into bondage.

And the Apoſtle ſaith to the Church of the *Coloſſians*, *Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind: not holding the head, from which all the body by Joynts and bands have nouriſhment miniſtred, and knit together with the encreaſe of God, wherefore if ye be dead with Chriſt from the rudiments and Elements of the world: as though living in, are ye ſubject to ordinances, touch not, taſt not, handle not, which all are to periſh with the uſing after the Commandments and Doctrines of men, which things have indeed a ſhew of wiſdom in will-worſhip, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.* Here the Apoſtle who could try their ſpirits, would have others to try their ſpirits, and had a care of the Church and would not have them beguiled by intruders in the things they had not ſeen, who were vainly puft up with a fleſhly mind which held not Chriſt the Head, *&c.* theſe were gone from the Light and Spirit of God, by which they might have ſeen the things of God; ſo they were not like to worſhip God in ſpirit and truth; and therefore the Church is to beware of ſuch beguilers now as in the Apoſtles days, and to try their ſpirits whether they be of God or no, and they that be dead and riſen with Chriſt which are the Church of Chriſt, they are not to be ſubject to the rudiments, or elements, or ordinances of this world, for they are not to touch, taſt nor handle the Doctrines or

Commandments of men, which all are to periſh with the uſing that are not after Chriſt, nor from him, though they may have a ſhew in will-worſhip and humility, if they do neglect the body of Chriſt the Church, and not hold him the head, and all that ſpirits work, is but to ſatisfie the fleſh which brings no honour to God.

And therefore the Church of Chriſt is to try the ſpirits of ſuch now as in the Apoſtles days, leſt they ſhould be beguiled of their reward.

And again the Apoſtle ſaith, *Beware leſt any man ſpoil you through Phyloſophy and vain deceit, after the traditions of men, and after the Rudiments or Elements of this World, and not after Chriſt.* Here again you may ſee the Apoſtle had a care of the Church, that they ſhould try their ſpirits, not to follow that which is not after Chriſt; and therefore the Church is to beware of ſuch things and ſpirits, leſt they be ſpoiled.

And again the Apoſtle warns the Church, *Leſt any man ſhould beguile them with enticing Words*; and again he ſaith, *Beware of Dogs, beware of evil workers, beware of the Conciſion* (that is) falſe Apoſtles which gloried in circumciſion, and the Apoſtle calls them conciſion, which is a cutting off and tearing aſunder of the Truth; ſee the margent in *Phil.* 3.

So the Apoſtle would have the Church to try ſuch ſpirits then, which the Church ought to do now by the ſpirit of God and anointing within, and that they may not be beguiled with mans enticing words, and they may beware of Dogs and evil doers, and evil workers, *&c.* though they may come in ſheeps clothing, fair ſpeeches and good words, and a *form of Godlineſs, but denying the power of it*; from ſuch the Church is to turn away, for the Prophet ſaith, *As to the wicked, what have they to do to take Gods word in their mouth, and hate to be reformed*; and Chriſt ſaith to ſuch preachers that are workers of iniquity, *Depart from me, I know you not*; and the Apoſtle ſaith, *Every one that name the name of Jeſus, let them depart from iniquity*; and ſo ſaith the Church of Chriſt and all his faithful Miniſters now.

And the Apoſtle ſaid to the Church of *Epheſus, I know this that after my departing ſhall grievous wolves enter in amongſt you, not ſparing the flock*; alſo *of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw away diſciples after them*; therefore watch

... and remember that for the ſpace of three years I ceaſt not to warn every one night and day with tears, and ſaid, *Take heed therefore unto your ſelves, and to the flock over the which the Holy Ghoſt hath made you over-ſeers, to feed the Church of God which he hath purchaſed with his own blood*; here you may ſee the Apoſtles care of the Church of Chriſt, and with what they were to watch and over ſee the flock of Chriſt, and to feed his Church withal, to wit, the Holy Ghoſt; in which Holy Ghoſt is the Church of Chriſts communion, by which they ſhould try their ſpirits that were amongſt them, and were not theſe men that ſhould ariſe amongſt themſelves and ſpeak perverſe things, and ſhould draw away diſciples after them a kind of Chriſtians, and would they not draw into a kind of ſeparation from the Church, and did not the Apoſtle ſay, that *they ſhould have grievous wolves that would not ſpare the flock, which ſhould enter amongſt them*; and had not they the ſheeps clothing, and is not the Church of Chriſt to beware of all ſuch now, as were in the Apoſtles days, and to watch againſt them with the ſame Holy Ghoſt, and not to believe every ſpirit, but try them whether they are of God.

And the Apoſtle ſaid to the Church, what ſaith the Scripture, *Caſt out the bond Woman and her Son, the Son of the bond Woman ſhall not be heir with the Son of the free Woman, for the Son of the bond Woman was born after the fleſh, and will perſecute the free Womans Children born after the ſpirit; for the free Womans Children which are the Church of Chriſt* Jeruſalem, *which is above, is their Mother.*

And again the Apoſtle exhorts the Church, and bid them *take heed leſt there be any fornicator or profane perſon, as* Eſau, *who for a morſel of bread ſold his birth-right; for ye know that afterwards when he would have inherited the bleſſing he was rejected: he found no place of repentance though he ſought it with tears*; & the Apoſtle ſaid to the Church of Chriſt, *This is the meſſage that ye have heard from the beginning, that we ſhould love one another, not as* Cain *who was of that wicked one & ſlew his brother, & wherefore ſlew he him becauſe his works were evil and his brothers righteous.*

And the Church now muſt take heed of this nature of *Iſhmael*, *Eſau* and *Cain*, though *Cain* did offer ſacrifice, ſo he was a kind of a Prieſt, but a Perſecutor and a Slayer of the righteous; and *Iſhmael* was circumciſed outwardly, and was in an outward fellow-

lowſhip, yet he was wild and a Mo[illegible]
the heir of the promiſe.

And *Eſau* he was alſo circumciſed who diſpiſed his birthright for a meſs of pottage and a morſel of bread, who ſaid in his heart he would kill *Jacob*, the ſecond birth whom God Loved, but *Eſau* and *Iſhmael* were not circumciſed with the ſpirit, and therefore the Church of Chriſt now is not to believe every ſpirit, but try their ſpirits whether they are of God, or of *Cain*, *Eſau* and *Iſhmael*, and if ſo, to beware of them.

And *John* in his Epiſtle to the Church ſaid, *Many deceivers were entred into the world*, &c. *look to your ſelves*, &c. *whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt hath not God, and he that abideth in the Doctrine of Chriſt, he hath both the father and the ſon. If there come any unto you and bring not this Doctrine* (Mark) [not this Doctrine of the Apoſtles] *receive him not into your houſes, neither bid him God Speed, for he that bids him God Speed, is partaker of his evil deeds.*

Now here the Apoſtle with the ſpirit of Chriſt, warned the Church of Chriſt in his day, of ſuch before mentioned, and the Church of Chriſt now is to look to themſelves, and beware of ſuch now that walk not in the Commandments of Chriſt, and abide not in the Doctrine of Chriſt, ſuch are tranſgreſſors and abide not in the Father and the Son, though they may profeſs them both in words, and the Church of Chriſt had and hath Authority in the power and ſpirit of Chriſt not to receive ſuch into their houſes: nor bid them God ſpeed, *&c.* therefore try their ſpirits whether they be of God, and *lay hands on no man Suddenly.*

And the Apoſtle ſaith, *I wrote unto the Church*, but *Diotrephes, who loves to have the preeminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the Church.* Now here you may ſee the Apoſtles care of the Church in his day then, which ought to be ſo now againſt ſuch prating *Diotrephes* with their Malitious words which love to have the preheminence, and did not this *Diotrephes* go under the name of a Chriſtian; but *John* had the power and ſpirit of Chriſt to deal with him, and to remember his deeds, and to Judge them: and ſo hath the

Church

Church of Chriſt now with the power and ſpirit of Chriſt, to Judge and try ſuch ſpirits, whether they be of God or no.

And likewiſe the Apoſtle *James* in his general Epiſtle, he brought the Church to try the pure Religion from the falſe, from ſuch as ſeemed *to be Religious, and bridled not their own tongues that deceived their own hearts* in their vain Religion.

And likewiſe the Apoſtle brought the Church to ſee *who were the doers of the word, not only hearers*, for they that were *only hearers and not doers deceived their own ſelves.*

And alſo the Apoſtle exhorted the Church to try their faith and belief, for many would ſay they had faith and believed. Then you would ſay theſe were called Chriſtians, but the Apoſtle ſaith, *If a Brother or Siſter be naked or deſtitute of dayly food, and if you ſay to them, depart in peace, be ye warmed and filled, and you give them not thoſe things which are needful to the body, even ſo is faith, if it have not works is dead*; and therefore the true and living faith is to be ſhewed forth by it's good works, which will feed the hungry, and cloth the naked, and relieve the widdow and fatherleſs, and ſo to practice Religion and faith, which is the victory, and gives the victory over the Devil and his bad works, in which faith they do pleaſe God.

And ſo here you may ſee the Church of Chriſt in the Apoſtles days, now who are the hearers of the word and not the doers of the word, and who are in the pure and undefiled Religion, *&c.* to viſit the fatherleſs and the widdow, *&c.* and who ſeems to be religious in a vain religion, and who are in the true living faith, and who are in the dead faith, and who are in the pure peaceable wiſdom thats from above, and its fruits, and who are in the wiſdom thats earthly and devilliſh below, and whoſe dead faith brings them to reſpect a perſon becauſe of his gold ring and gay apparel, and deſpiſe the poor; ſuch their ſpirits are to be tryed with the ſpirit of God, and the anointing within, in the Church of Chriſt now as they did in the Apoſtles days.

And *Peter* in his general Epiſtle to the Church tells them, that *there ſhould be falſe teachers amongſt them, who privily ſhould bring in damnable hereſie, even denying the Lord that bought them, and ſhould bring upon themſelves ſwift deſtruction, and many ſhall follow their pernicious or lacivious ways, by reaſon of whom the*

way

way of truth ſhall be evil ſpoken of, and through Covetouſneſs ſhall they with fained words make Merchandize of you (to wit) the true Chriſtians; and *there ſhall be falſe teachers amongſt them whoſe Judgment*, &c. *lingered not, and their Damnation Slumbered not.*

And the Apoſtle ſhews the Church the ſtate and the example of the fallen Angels and Old World, and the Citys of *Sodom* and *Gomorrah*, of their deſtruction, and how God *Saved* Noah *the preacher of Righteouſneſs, and delivered Juſt* Lot, *who was vexed with the filthy converſation of the wicked* Sodomites. But theſe, to wit, the falſe Teachers that ſhould come amongſt the Chriſtians, which the Apoſtle ſpeaks of, which are as natural bruit beaſts, *&c.* that ſpeak evil of the things they underſtand not, ſporting themſelves with their own deceivings, as they feaſt with you, to wit, the Chriſtians, beguiling unſtable Souls, *&c.* which *have forſaken the right way* (to wit) Chriſt, and *following the way of* Balaam (that is) in the error from the ſpirit of God, *theſe are the wells without water, carryed about with a tempeſt*; (Mark) a tempeſt, and *ſpeak great ſwellings words of vanity* to allure them that eſcaped from them, *&c.* while *they promiſe them* liberty, yea *themſelves are ſervants of Corruptions, for of whom a man is overcome of the ſame, he is brought into bondage: for if after they have eſcaped the pollutions of the world through the knowledge of Chriſt, they are again intangled therein and overcome*; the Latter *end is worſe with them then the beginning, for it had been better for them not to have known the way of Righteouſneſs, then after they have known it to turn from the Holy Commandment delivered unto them*; *but it is happened*, &c. *the dog is turned to his own vomit again, and the Sow that was waſhed to the wallowing in the mire.*

Now here you may ſee what care *Peter* had, in his general Epiſtle, of the Church of Chriſt; the ſame care in the ſame power and ſpirit ought to be now. And do you think that theſe falſe teachers had not or did not go under the name of Chriſtians which were amongſt the Chriſtians then, and ſhould make Merchandize of them, and feaſted with them, which had forſaken the right way; but they could ſpeak high ſwelling words of vanity to allure and promiſe them liberty, to bring into bondage, and it had been better for them *not to have known the way of Righteouſneſs* (which it ſeems they had) *then after they*

they have known it, to turn from it and *the Holy Commandment*; Who had been waſht, and to turn again into the mire, and therefore the Apoſtle very well might ſay, *Believe not every ſpirit, but try the ſpirits, with the ſpirit of God and the anointing within.*

So the Church of Chriſt are now to try ſuch ſpirits, and to blow the trumpet in heavenly *Sion*, againſt ſuch ſpirits when they do riſe; and ſo you may ſee what kind of ſpirits theſe were that promiſed liberty, or what liberty it was which brings into bondage, and into the mire, and to forſake the right way of Chriſt, in whom true liberty is, and in him they are free, and as yet not uſing their liberty for a cloak of maliciouſneſs, as too many do, and have done, but uſing their liberty as the ſervants of God in righteouſneſs and holineſs, and this is the true Churches liberty in Chriſt Jeſus.

And *Jude* in his general Epiſtle to the Church; ſee what care he hath of the Church of Chriſt, and exhorts them to contend for the faith, for he ſaith, *There were certain men crept in unawars*, &c. yea *ungodly men, that turned the grace of God into laſciviouſneſs*, &c. and therefore he put the Church in remembrance, though they knew it, how that the *Lord having ſaved the people out of* Egypt, *and after deſtroyed them which believed not, but murmured and rebelled againſt him*; and *how that the Angels which kept not their firſt eſtate, but left their habitation, God hath reſerved to everlaſting* Chains of Darkneſs, *&c.* and *how God overthrew* Sodom *and* Gomorrah *for their wickedneſs, and are ſet forth for an Example, ſuffering the vengance of eternal fire.* Now theſe examples and the unbelief of them that periſhed in *Egypt*, and the deſtruction of the old world and *Sodom*, and the Angels not keeping their firſt ſtate or habitation, the Apoſtle puts the Church in remembrance of, that they ſhould be ſtedfaſt in the holy faith and contend for it, and build one another up in it.

And the Apoſtle ſaith likewiſe theſe filthy dreamers that had crept in at unawares, ungodly men which turns the grace of God into laſciviouſneſs, which defiles the fleſh, and deſpiſe dominion, and ſpeak evil of dignities; now the dominion and dignities was the power and ſpirit of Chriſt; but theſe alſo ſaith the Apoſtle, ſpeak evil of thoſe things which they know not, but what they know naturally as bruit beaſts, in thoſe things

they corrupt themſelves; and too many ſuch here are at this day; but wo unto them, for they are gone in the way of *Cain*, thats in envie, who was a deſtroyer, a killer and a ſacrificer too, who went from Chriſt the way, who came to ſave mens lives and to deſtroy the deſtroyer, and they ran greedily after the errour of *Balaam*, that's from the ſpirit of God, and are gone in the gain-ſaying of *Corah*, which was againſt the Law and *Moſes* the ſervant of God. *So theſe turns the grace of God* which ſhould bring ſalvation *into laſciviouſneſs*, and have forſaken the right way. The Apoſtle ſaith, *Theſe are ſpots in your feaſts of Charity*, and when they feaſt with you (to wit) the true Chriſtians, they feed themſelves without fear, and they were in danger to bring the Chriſtians without the fear of the Lord, and the Apoſtle ſaith, *they are clouds without water carryed about of the winds*, then they were chaff and not wheat; and the Apoſtle ſaid, they *were trees whoſe fruit withereth, and without fruit twice dead and pluckt up by the roots.* Then they were not like to grow firſt dead in ſins and treſpaſſes, and then quickned by Chriſt, and then dead again: theſe are the raging waves of the Sea (they may be known by their rage) foaming out their own ſhame; wandering ſtars not fixt in the firmament of Gods power, *&c.* theſe are murmurers and complainers, walking after their own luſts and not after Chriſt, and theſe with their mouths *ſpeaks great ſwelling words, having mens perſons* in *admiration becauſe of advantage; and theſe are* they who ſeparate themſelves; ſenſual having not the ſpirit of God, and how can they when they are erred from it & twice dead. So here you may ſee a ſelf ſeparation from the ſpirit of God in *Cain* and *Corah* and *Balaams* way, which turn the grace of God into Laſciviouſneſs: the faln Angels, the Old world, *Cain*, *Corah*, *Balaam* and *Sodom* their example, that they follow, that are the wells without water, trees without fruit, clouds without rain, raging waves of the Sea, foaming out their own ſhame, wandering ſtars, loſt their firſt ſtate and habitation, murmurers, and Complainers, their mouths can ſpeak great ſwelling words, yet mockers, theſe be they who ſeparate themſelves, ſenſual, having not the ſpirit, as before, filthy dreamers, defile the fleſh, deſpiſe dominion, ſpeak evil of dignities, and what dignities and dominions were in the Church in *Judes* days, but the power and the ſpirit of Chriſt in his Church? And therefore the Apoſtle well might

ſay

ſay, believe not every ſpirit, but try them whether they be of God.

And the Church of Chriſt is to try in our day with the anointing within, and with the ſpirit of Chriſt, he ſaith, try ſuch ſpirits and fruits, and of ſome *have a Compaſſion, making a difference; and others ſave with fear, plucking them out of the fire, hating even the garments, ſpotted with the fleſh*; and now to him that is able, to keep you from thoſe falſe teachers and falling into their ungodly ways, and is alſo able to preſent you faultleſs before the preſence of his glory, to him I commend you.

And *John* in the *Revelations* writes to the ſeven Churches, and Chriſt ſaith to the Church of *Epheſus*; *Thou haſt tryed them which ſay they are Apoſtles and are not, and hath found them liars* ſhewing that they had power, *&c.* and *thou hateſt the deeds of the* Nicolaitans, *which I alſo hate.* Now here you may ſee the Church of *Epheſus* in the power of Chriſt had authority to Judge and to try liars and falſe Apoſtles, and the deeds of the *Nicolaitans*, and in the ſame ſpirit and power of Chriſt; now the Church of Chriſt hath power to try and to Judge ſuch things with the anointing within, as they had in the Apoſtles days. And therefore Chriſt ſaith, *Him that overcomes, I will give to eat of the tree of life which is in the midſt of the paradice of God.*

And *John* writes to the Church in *Smyrna*, and Chriſt ſaith, *I know thy work, and tribulation, and poverty, but thou art rich I know, the blaſphemy of them which ſay they are* Jews *and are not, but the Synagogue of Satan.*

So here you may ſee the power and ſpirit of Chriſt which did Judge thoſe that were not in the truth, and Chriſt ſaith to the Church of *Smyrna* which was to be tryed, *Be faithful unto death, and I will give thee a Crown of Life*, and *he that overcomes ſhall not be hurt of the ſecond death*; here is Chriſt comfortable promiſs to the faithful.

And *John* writes to the Church of *Pergamos*; and Chriſt ſaith, *I know thy works where thou dwelleſt, where Satans Seat is, and thou holdeſt faſt my name, and haſt not denyed my faith* (to wit) *the faith of Chriſt*, &c. *but I have a few things againſt thee, becauſe thou haſt there ſome that hold the Doctrine of* Balaam, *&c.* and *holds the Doctrines of the* Nicolaitans, *which thing I hate; re-*

pent or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth, &c.

But to him that overcomes, I will give to eat of the hidden Manna, *and will give him a white ſtone, and in the white ſtone, a new name written, which no man knows ſaving he that receives it.* Here you may ſee the care and encouragment of Chriſt concerning his Church.

Now were not theſe that ſaid they were Apoſtles, but the Church found Liars; and they that ſaid they were *Jews*, but found Synagogues of Satan, and theſe which held the doctrine of *Balaam* and the *Nicolaitans*, a kind of Chriſtians that were got among the Churches then, who with the power and ſpirit of Chriſt they had authority to judge ſuch ſpirits then, and now in the Church of Chriſt, and to try their ſpirits whether they were and are of God.

And *John* writes to the Church of *Thyatira*, &c. *I Have a few things againſt thee, becauſe thou ſuffers the woman* Jezebel, *which calls her ſelf a propheteſt, to teach and to ſeduce my Servants,* &c.

Now was not this *Jezebel* a kind of a Chriſtian, which the Church of *Thyatira* did not make uſe of the Authority in the ſpirit and power of Chriſt to judge and ſtop, with the power of God, which they ought to have done, and to do now in the Church of Chriſt, with the power and ſpirit of Chriſt, but Chriſt ſaith unto the reſt of *Thyatira* that have not known this doctrine (to wit) of *Jezebels*, but that which ye have (to wit) *the truth hold faſt till I come, and he that overcomes and keeps my words unto the end, to him I will give power over nations,* ſaith Chriſt, and *he ſhall rule them with a rod of Iron as the veſſels of a potter ſhall they be broken to Shivers, even* as *I received it of my father, and I will give him the morning ſtar*; here Chriſt incourages his Church with large promiſes to be faithful in his power and ſpirit, and to keep the authority of it then, and he is the ſame now to his Church that are faithful in the authority of his power and ſpirit.

And *John* writes to the Church of *Sardis*, and is *encouraged to be watchful, and ſtrengthen the things which remained that are ready to dye, for I know thy works thou haſt a name that thou liveſt and art dead:* for I *have not found thy works perfect before God, and if they did not repent and watch and hold faſt that which they had*

had received, Chriſt would come upon them as a thief, &c. but thou haſt a few names in Sardis *which have not defiled their garments, and they ſhould walk with Chriſt in white for they were worthy*; Therefore it is good for the Church to keep holy clean and pure, for Chriſt ſaith ſuch ſhall walk with him the holy one; and Chriſt ſaith to the Church of *Sardis, he that overcomes the ſame ſhall be clothed in white Raiment, and I will not blot out his name out of the book of life, but I will confeſs his name before my father, and before his Angels*; here is encouragement to the Church of Chriſt to be valiant for his name, and be faithful in his power and ſpirit.

And *John* writes to the Church in *Philadelphia*, and Chriſt ſaith, *I know thy works, behold I have ſet before thee an open door, and no man can ſhut it; thou haſt a little ſtrength, and hath kept my word, and hath not denyed my name. Behold*, ſaith Chriſt, *I will make them of the Synagogue of Satan*, which, *ſay they, are Jews, and are not, but do lie; behold I will make them to come and worſhip before thy feet, and to know that I have loved thee*, &c. Were not theſe a kind of Chriſtians which were the ſayers, that they were Jews and were not, but did lye, that Chriſt with his power would make them come and worſhip before the Church in *Philadelphia*, but Chriſt bids the Church in *Philadelphia*, *Hold faſt that which thou haſt, that no man take thy Crown. Him that overcometh, will I make a Pillar in the Temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the City of my God, which is new* Jeruſalem, *which cometh down out of heaven from my God:* and *I will write upon him my new name*; Now here you may ſee how Chriſt encourages his Church to be faithful & to overcome in his power, and Chriſt will write Gods name, and his own new name, and new *Jeruſalems* name upon them that do overcome, and he will make them Pillars in the Temple of God. Here the Church may ſee what promiſes Chriſt hath promiſed to them, he that hath an ear let him hear what the ſpirit ſaith to the Churches, then and now.

And *John* writes to the Church of the *Laodiceans*; and Chriſt ſaith, I *know thy works that thou art neither cold nor hot, I would thou wert either cold or hot, becauſe thou art Luke-warm and neither cold nor hot; I will ſpue thee out of my mouth, becauſe thou ſayeſt, I am rich with the encreaſe of goods and have need of nothing, and*

knows

knows not that thou art wretched, miſerable, poor, blind and naked: and was not this Church rich in outward profeſſion, but wanted the poſſeſſion and the fire of Gods ſpirit, and its riches by which they ſhould have been made rich, and to ſee and be clothed with Chriſts cloathing.

And therefore the Church of *Laodicea*, and all ſuch that be rich in outward profeſſion, without poſſeſſion, are to take counſel of Chriſt, who is Head of his Church, and to buy of Chriſt *Gold tryed in the fire that they may be rich, and a white raiment that they may be clothed, and that the ſhame of their nakedneſs do not appear, and anoint their eyes, with eye ſalve, that they may ſee* theſe things Chriſts Church muſt have from him; and Chriſt ſaith, *as many as I love, I rebuke*, and chaſten, be zealous therefore, and repent; behold, *I ſtand at the door, and knock*; I, to wit, Chriſt, *if any man hear my voice and open the door*, to wit, of his heart, by the grace and the light of Chriſt, *I will come into him, and will ſup with him* and *he with me* (to wit) the heavenly Marriage ſupper; to *him that overcomes I will grant to Sit with me in my throne even as I alſo overcame and ſat down with my father in his throne*; Here you may ſee the bleſſed promiſes of Chriſt that he hath promiſed to his Church, which may encourage all to be faithful and to walk and live by the faith of Chriſt, which is the victory by which they have acceſs to God.

The Apoſtle told the *Philippians* and the *Epheſians*, *Let no man deceive you with vain words, for many walk of whom I have told you, and now tell you even weeping, that they are enemyes of the croſs of Chriſt, whoſe end will be deſtruction.*

You may ſee what care in the ſpirit of God the Apoſtle had of the Church of Chriſt, and were not theſe a kind of Chriſtians that the Apoſtle warns the Church of, that they ſhould not be deceived with their vain words; and therefore the Church of Chriſt is to beware of ſuch now, and try their ſpirits whether they be of God, for the true fellowſhip is in the ſpirit of God; and had not the Apoſtle a great deal of trouble with the falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt, and ſaid, no marvel for Satan himſelf is transformed into an Angel of Light, and therefore it is no great thing if his Miniſters alſo be transformed, as the Miniſters of righteouſneſs whoſe end ſhall be according to

their works; and is there not too many ſuch pretends to be Apoſtles and Miniſters in this day, and ſuch as boaſt themſelves above their meaſure, and without the meaſure of the ſpirit of God, and were not theſe the falſe brethren amongſt whom the Apoſtle of Chriſt had to do withal in their day; and now the Servants of Chriſt have to do with the ſame and have their perils, who in the power of Chriſt dayly comes upon them, the care of the Churches now as in the Apoſtles days.

And did not theſe falſe Apoſtles, deceitful workers, that transformed themſelves as the Apoſtles of Chriſt, and the Miniſters of Satan transformed themſelves, as the Miniſters of righteouſneſs, I ſay did not theſe go under the name of Chriſtians, and ſuch as were puffed up; but the Apoſtle ſaith I will come and I will not know the ſpeech of them which are puſt up but the power, for *the kingdom of God is not in word but in power*; for Satans Miniſters and falſe Apoſtles might have the good words and the fair ſpeeches, and ſpeak great ſwelling words of vanity, and having the ſheeps clothing, and form of Godlineſs, but denying the power therefore, and therefore the Church of Chriſt is not to believe every ſpirit, but to try their ſpirits whether they be of God, and not to know their ſpeech but the power, and to know whether they be in the power of Godlineſs, for the kingdom of God ſtands not in word but in power, and therefore this is the ſafe knowledge to know people not in ſpeeches but in the power of God and with the anointing, and the ſpirit of Chriſt within, to try ſpirits whether they be of God or no, for the unity of the Church of Chriſt is in the ſpirit which is the bond of peace, and there fellowſhip, and comfort, and communion is in the Holy Ghoſt, which Leads the Church of Chriſt into all truth, which proceeds from the father and the ſon.

And doth not *John* ſay concerning the Antichriſt and falſe prophets, *They went out from us, but they were not of us, for if they had been of us, they would have continued with us* (to wit) the Church of Chriſt, but they went out from us, that they might be made manifeſt, that they were not all of us, and ſo now many ſuch have gone out from the Church of Chriſt, that they might be made manifeſt that they were not of us, but the Church of Chriſt in the Apoſtles days, and now have an Unction and anointing from the holy one in them, which proceeds

teeds from the father and the ſon; and the Church of Chriſt need not any man to teach them but as the ſame anointing teaches them, and as it doth teach them they ſhall continue in the ſon, and in the father, from whence this anointing comes, by which the Church of Chriſt knows all things; yea, thoſe that would ſeduce them from this anointing, yea, the Antichriſts, and deceivers, and falſe prophets that go out from the Church which are not of the Church, though they may have the form of Godlineſs, fair ſpeeches and good words, but deny the power thereof; from ſuch the Church of Chriſt is to turn away, which know the power of words with the Unction, and the ſpirit of Chriſt can try their ſpirits that have the ſpirit of decerning whether they be of God, and ſo they are not to believe nor follow every ſpirit, but try them firſt what they believe in, and what they follow, this was the practice of the Church of Chriſt in the Apoſtles days, which ought to be the ſame now in the Church of Chriſt, by which anointing they continue in the father and the Son, as before ſaid, and in *it they have fellowſhip with the father* and his *Son Jeſus Chriſt*, Amen.

And in the Old Teſtament Chriſt was preacht and held forth by promiſes, and by figures, types and ſhaddows, and by the prophets and by the prophecyes, and when Chriſt was come the Apoſtles proved out of the Law and the prophets, and the Old Teſtament *that Jeſus was the Chriſt to the* Jews *that had the law and the promiſes*, Moſes *and the prophets*; ſo out of the Scriptures *Moſes* and the prophets, they proved that Jeſus was the true Chriſt.

And they were noble that *did ſearch the Scriptures to ſee if theſe things were ſo* as the Apoſtles preacht concerning Chriſt, and Chriſt did manifeſt himſelf to be the true Chriſt by his preaching and doctrine, miracles, ſufferings, death, reſurrection and aſcenſion, and in ſending the holy Ghoſt, and appearing in his people to be the true Chriſt, and the ſon of God, and after Chriſt was Riſen and preacht both to the *Jews* and *Gentiles*, and many believed in him, and then the Apoſtles bids them examine themſelves, and prove their own ſelves, how that Jeſus Chriſt was in them, except they were reprobates; ſo you may ſee here are two proofs: firſt to prove that Jeſus was the Chriſt by *Moſes*, and the Law and the prophets.

And

And the ſecond proof was after the *Jews* and *Gentiles* did believe in Chriſt, they were to prove and examine themſelves whether or no Jeſus Chriſt was within them; if not, they were reprobates. And again he ſaith, *Chriſt in you the hope of glory*; and again he ſaith, *that we may preſent every man perfect in Chriſt Jeſus, and let Chriſt rule in your hearts by faith*; and he *that hath the ſon of God hath life*; *and he that hath not the ſon of God, hath not life*; and Chriſt *was manifeſt in the fleſh to condemn ſin in the fleſh, that we through him might become the righteouſneſs of God in Chriſt*; *and ſuch ſat together in the heavenly places in Chriſt Jeſus.*

And ſo the Church, the ſaints now with the Unction within them, and the ſpirit of Chriſt are to try who are in the power of Godlineſs and who not, and to try the power of words, and who make a profeſſion of Chriſt without life, and Chriſt the life is not in them they are reprobates, therefore we are not to believe every ſpirit, tho they have a form of Godlineſs and good words, and fair ſpeeches, with the ſheeps clothing, but we are to try their ſpirits whether they be of God, yea or nay; that was and is to be the practice of the Church of Chriſt with the anointing within, which they have from the father and the ſon, which is ſufficient for the Church of Chriſt to try with all. For the Apoſtle ſaith, *By it they know all things*; then all things were created by Jeſus Chriſt, *Epheſ.* 3. *and all things were made by Chriſt the word*, John 1. So he was before all things, and by him all things do conſiſt, *Colloſ.* 1. and ſo Chriſt is *heir of all things, by whom God made the worlds*, and ſo he *upholdeth all things by the word of his power*, Heb. 1. *Who hath all power in heaven and in the earth given to him.*

And if *any man be in Chriſt he is a new Creature, and old things are paſſed away and all things are become new; and all things are of God who hath reconciled us to himſelf by Jeſus Chriſt, and God was in Chriſt reconciling the world to himſelf*, &c. 2 Cor. 5. *Chriſt by whom the world was made, I ſay, reconcile all things to himſelf, whether they be things in heaven, or in the earth* by Jeſus Chriſt by whom God made all things both in heaven and in the earth, that he might reconcile all things to God who hath reconciled us to God, 2 *Cor.* 5. who bruiſes the Serpents head and ſlayeth the Enemy and deſtroys the Devil and his works, that in the diſpenſation of the fulneſs of times, God

 might

might gather together in one all things in Chriſt, both which are in heaven, and which are in the earth, even in him by whom they were made, *Epheſ.* 1.

So Jew, Gentile, Male, Female, bond or free, are all one in Chriſt Jeſus; and the Apoſtle *Paul* ſaith he was to make all men to ſee what is the *fellowſhip of the miſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt*, Epheſ. 3. So this fellowſhip hath been a Miſtery hid from the beginning of the world, and their fellowſhip in the world, but now *is made manifeſt in Chriſt by whom the worlds were made*, to wit, to his Church. And God who is faithful hath called us to the fellowſhip of his ſon Jeſus Chriſt our Lord, 1 *Cor.* 1. as he did the Church in the Apoſtles days. And *John* in his general Epiſtle to the Church of Chriſt ſaith, *That ye alſo may have fellowſhip with us and truly our fellowſhip is with the father and with his ſon Jeſus Chriſt, and if we walk in the Light as he is in the Light, we have fellowſhip one with another.* So here is the true Churches fellowſhip with God and Chriſt, and one with another that walks in the Light which is the life in Chriſt, and not the vain talkers of the Light, and walkers in darkneſs.

And *David* ſaith, *Shall the throne of iniquity have fellowſhip with thee* (to wit) the Lord, which frameth miſchief, *&c.* Pſal. 94. 20. for the Apoſtle ſaith, 2 *Cor.* 6. what *fellowſhip hath righteouſneſs with unrighteouſneſs, or what communion hath Light with darkneſs*; and the Apoſtle ſaith to the Church, I would not have you to have fellowſhip with Devils, and the Apoſtle told the Church of Chirſt, that their *fellowſhip was in the Goſpel, the power of God which was before the Devil was, and his followſhips*, and ſuch come to know the power *of the Reſurrection of Chriſt*, and the fellowſhip of his ſufferings, and ſuch had a fellowſhip with the father and with the ſon, after Chriſt was riſen; and ſuch had no fellow with the unfruitful works of darkneſs, but rather reproved them, and the Apoſtle ſaid, *the cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt, and the bread that we break, is it not the Communion of the body of Chriſt, for we being many are one bread and one body, for we are all partakers of that one bread*; is not this the bread Chriſt which comes down from heaven? as in *John* 6. And his blood, which Chriſt ſaith, *they muſt eat* and *drink if they have life in them*; in

which

which bread and blood is the ſaints communion, and the Saints and the Church of Chriſts communion now and in the Apoſtles days, is in the Holy Ghoſt, 2 *Cor.* 13. which proceeds from the father and the ſon, which leads them into all truth and the Church of Chriſts communion is not in that which doth proceed from men below; but in that which proceeds from God and his Son, unto whom be glory in the Church by Chriſt Jeſus throughout all Ages, world without end. *Amen.*

There are many oppoſers of the order of the truth, and of the glorious Goſpel of Chriſt the power of God, who never grew up in the truth, though they have had ſome opening and ſome ſights, and it may become ſo far as *Corah*, *Dathan* and *Abiram*, and ſo far as *Cain* and *Balaam*, and ſo far as theſe that *John* ſpeaks of in his general Epiſtle, that went *from us, and had they been of us, no doubt but they would have continued with us*, and ſuch as come ſo far as the Apoſtle ſpeaks of, theſe *heady high minded*, and ſelf willed, *fierce diſpiſers of them that are good, that had the form of Godlineſs, but denyed the power thereof*, and theſe *that with good words and fair ſpeeches deceived the hearts of the ſimple*, and theſe falſe brethren and falſe Apoſtles, and falſe teachers that promiſed liberty, to beguile and bring into bondage, all theſe might get the form of Godlineſs, but deny the power thereof, and ſo the order thereof, and were *men of corrupt minds*, which did reſiſt the truth, which now rules in the hearts of his people, and ſo then reſiſted the order of the truth and the Goſpel of the holy government of Chriſt; and ſuch as *James* ſpeaks of in a *ſeeming vain Religion*, which did not warm, cloth and feed their brother or ſiſter, nor viſit the fatherleſs and widdows in their tribulation, *&c.* ſuch might be hearers and talkers of the word, but not doers of the word, and boaſters of faith and belief and Religion, but were out of the works and practice of the living faith, belief and pure Religion, which there are too many ſuch now as was then in the Apoſtles days, *Who profeſs they know God, but in works deny him, being abominable and diſobedient, and to every good work reprobate.*

And alſo *Peter* and *Jude* declare againſt filthy *Dreamers, That diſpiſe dominion and ſpeak evil of dignities, and are preſumptuous ſelf-willed, and wells without water, and trees without fruit, twice dead and pluckt up by the Root*; and carryed about of the winds,

or with a tempeſt, and *clouds without rain, and wandering ſtars, and raging waves of the Sea, foaming out their own ſhame*; theſe are the murmurers and complainers, *&c.* and with their mouths they ſpeak great ſwelling words, *&c.* and theſe are they who ſeparate themſelves, *ſenſually having not the ſpirit*, but are erred *from it like* Balaam; and then ſpeakers evil of dominion and dignities, as *Corah* and his company did againſt the Law of God, and *Moſes*; and ſo do theſe againſt the dignities and dominions of the truth and ſpirit and power of God, the Goſpel and his Apoſtles and Miniſters of the Spirit, and the Goſpel of Chriſt, and the holy order of the truth, and the ſpirit and the Goſpel of Chriſt, whoſe government and encreaſe of it hath no end, who now rules in the hearts of his people in males and females his Church, who is the glorious head of it.

And the Apoſtle ſaith, *Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine.*

Now they that labour in the word, labour in that word by which all things were made and created, and in that word that upholdeth all things by his power; and *John* ſaith in the beginning *was the word of* life which *they had heard and ſeen, and looked upon and handled* with *their hands the word of life.* And ſo the Elders do labour in the word of life which was in the beginning, and all things were made by it; and this is the word *of reconciliation which is commited to Chriſts Miniſters* of the ſpirit; and ſo they do labour in this word by which they are made clean and ſanctifyed, and by this word all things are ſanctifyed to them, by which word they were made good that do labour in the word, by which all things were made, and this is the word that doth reconcile Gods people to God, and to all things in heaven and in the earth, and this is the word by which all Gods children are born again of the immortal ſeed by the word of God, and do feed on the milk of the word, by which all things were made; which word lives and abides for ever, and this is the word which by the Goſpel is preached unto you (to wit) the Church, and *John* ſaith the old commandment is *The word which ye have heard from the beginning, and is called the word of faith, and the word of wiſdom*, and the word *of patience*, and the *word of power*, and the *word of life*, in this word the Miniſters of the ſpirit did labour, and the Church of Chriſt

was

was washed with the water of the word, and this was the word that was performed to *Jacob*, and which so often did appear to the Prophets, by which they saw Christ to come many years before he came, and was made manifest in the flesh, and was the word whom the Apostles preached, which the latter professors knew not, nor knows not now, but by revelation of the Light and spirit of God.

And the Apostle saith to the Church of the *Romans*, *Salute* Urbane *our helper in Christ*; so the true Ministers of the Spirit were helpers in Christ the second *Adam*. And again the Apostle saith, *Greet them that be of the houshold of* Narcissus, *which are in the Lord*; so these were religious families that were in the Lord. And salute *Tryphena* and *Traphosa*, *who labour in the Lord*. And salute *Persis which laboured in the Lord*; so you do see how Christs Ministers did labour in the Lord then and now.

And the Apostle saith to the *Corinthians*, we are labourers together with God, *Ye are Gods husbandry, ye are Gods building*; and the Apostle saith that *ye submit your selves to such, and to every one that helpeth with us*, and *laboureth* (to wit) *in the Lord*. And the Apostle saith to the *Philippians*, *I intreat thee true yoke fellow, help those women which laboured with me in the Gospel, with Clement also, and with others my fellow labourers, whose names are in the book of life*.

Here you may see the women as well as the men laboured in the Gospel the power of God, whose names were written in the book of life, so the Apostles and Ministers could then, and the saints now with the anointing within try the spirits, and could and can tell who laboureth in the Lord, and in the Word and Gospel from the Ministers of the Letter, now to *him that is of power to Stablish you according to my Gospel* (to wit) *of Christ and the preaching of Jesus according to the revelation of the mystery, which was kept secret since the world began. But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the ever lasting God* (so not at the commandment of men) made known unto all Nations for the obedience of faith; according to *Romans* 16. And so now again the same Gospel is preacht to them that have apostated from it since the Apostles days. *So the grace of God be with all them that love our Lord Jesus Christ and peace be with you* all which are in Christ Jesus. *Amen.*

And

And God the father who hath loved us and hath given us everlaſting conſolation, and good hope through his grace, comfort your hearts and eſtabliſh you in every good word and work.

Now all my dear friends and brethren in Chriſt Jeſus, in the bowels of Chriſt Jeſus, conſider all theſe things to the good and comfort in him. *Amen.*

And you may ſee in *Pſal.* 120. how Godlineſs hath the promiſe, of this life and of that which is to come. And *David* ſaith, *Bleſſed is the man that fears the Lord, ſurely he ſhall not be moved forever; the righteous ſhall be in everlaſting Remembrance* (Mark) *everlaſting remembrance.*

And again in *Pſal.* 24. the Cittizens of Gods *ſpiritual kingdom lift up your heads,* ſaith Chriſt, *O ye gates and be ye lifted up, O ye everlaſting doors, and the king of glory ſhall come in, who is the king of glory the Lord of hoſts* he is the king of glory: and where doth he come in but in the hearts of his people.

And in *Proverbs* the 10. *As the whirle wind paſſes,* ſo *is the wicked no more, but the righteous is an everlaſting foundation, the righteous ſhall never be moved, the lips of the righteous knows what will be acceptable, but the mouth of the wicked ſpeaks frowardneſs.*

And *Iſai.* 50. the Lord ſaith to *Them that were faithful, even unto them will I give in mine houſe, and within my walls and pallace, and a name better then of ſons and of daughters, I will give them an everlaſting name that ſhall not be cut off.*

And you may ſee the Churches glory and encreaſe, in *Iſai.* 60. the Lord ſaith, *Whereas thou haſt been forſaken and hated,* &c. *I will make thee an eternal excellency, a Joy of many generations, thou ſhalt call thy walls ſalvation and thy gates praiſe.*

And *Jeremiah* ſaith, the *Lord is with me,* &c. *Therefore his perſecutors ſhall ſtumble, they ſhall not prevail, they ſhall be greatly aſhamed, for they ſhall not* proſper; *their everlaſting confuſion ſhall never be forgotten,* Jer. 20. and *I will bring an everlaſting reproach upon you and a perpetual ſhame which ſhall never be forgotten,* Jer. 23.

Here you may ſee the Judgment of the Lord upon the wicked *Jews.* And again the Lords promiſe is to the faithful, who ſaith *I have loved thee with an everlaſting love, therefore with loving kindneſs have I drawn thee, I will build thee and thou ſhalt be built, O virgin of* Iſrael, *&c.* Jer. 31.

And

And Chriſt ſaith, *He that believeth on the ſon of God hath everlaſting life* (Mark) hath everlaſting life, but he *that believeth not on the ſon of God, ſhall not ſee life but the wrath of God abideth on him*, John 3. 36. *but whoſoever drinketh of the water that I ſhall give him* (to wit) Chriſt, *ſhall never thirſt, but the water that I ſhall give him ſhall be in him a well of water ſpringing up into everlaſting life*, John 4. 14.

And the Apoſtle exhorts the *Colloſſians, to ſtand faſt*, &c. who was *beloved of the Lord Jeſus Chriſt and God the father, and hath given us everlaſting conſolation, who ſhall puniſh the wicked with everlaſting deſtruction from the preſence of the Lord, and the glory of his power.*

Now here you may ſee the everlaſting miſery of the wicked, and the everlaſting happineſs of Gods faithful people; and Chriſt ſaith, *My ſheep hear my voice and I know them and they follow me, and I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand; my father which gave them me is greater than all, and none is able to pluck them out of my fathers hand*, John. 10. Therefore it is good for all the ſheep of Chriſt to follow Chriſt the ſhepherd who gives you eternal life, and keeps his ſheep from them that would deſtroy them, but they cannot pluck them out of Chriſts the ſhephards hand, nor out of Chriſt the ſanctury in whom ye have peace and ſafety, and in Chriſt, paſtors of life, he feeds his ſheep with eternal life, which hear Chriſt the ſecond *Adam* his heavenly voice, which is diſtinct from the voice of the Devil and his Angels, and all the voices of natural *Adam* ſons and daughters below.

George Fox.

THE END.

THE END.

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For the holy Women that truſt in God and do profeſs Godlineſs with good Works, according to the Apoſtle's Doctrine in this Age to read over and put in Practice.

THE Apoſtle ſaith, *I will therefore that Women adorn themſelves in modeſt Apparel, with Shamefacedneſs and Sobriety, and not with broided Hair, or Gold, or Pearls, or Coſtly Aray, but as becometh Women profeſſing Godlineſs with good Works*, 1 Tim. 2. 9, 10. And likewiſe *Peter*, ſaith, in his general Epiſtle to the Church of Chriſt, to the Women, *whoſe Adorning, let it not be that outward adorning of plaiting the Hair, and wearing of Gold, and of putting on of Apparel; but let it be the hidden man of the Heart, in that which is not Corruptible, even the ornament of a meek and quiet Spirit, which is in the ſight of God of a great price, for after this manner in old time the holy Women alſo who truſted in God adorned themſelves*, 1 Pet. 3. 3, 4, 5.

Now all Women may here conſider what is to be the practice of ſuch Women that profeſs Godlineſs and truſt in God, their adorning is the hidden man of the Heart, which is Incorruptible, and their ornament is of a meek and quiet Spirit, which is in the ſight of God of a great Price; but thoſe Women whoſe outward adorning is with broided and plaited Hair, and Gold, and Pearls, and coſtly Aray, thoſe are not the modeſt Apparels

which become Modeſt, Sober, Shamefaced Women that profeſs Godlineſs with good Works; but ſuch as are Unſober, Unſhamefaced and Unmodeſt, ſuch look upon ſuch things to become them, are cloathed with corruptible and unquiet Spirits, that do not poſſeſs Godlineſs with good Works; and theſe outward Ornaments, as plating and broiding the Hair, and wearing of Gold, and Pearls, and coſtly Array; the Apoſtle ſaith, *Do not become Women profeſsing Godlineſs with good Works*; but them that do not profeſs Godlineſs, that are Shameleſs and Unſober, they may become ſuch Women that do not truſt in God, their corruptible Spirit may lead them to adorn themſelves with ſuch things, as is ſaid before, which the Apoſtle forbids; but the holy Women of God which profeſſed Godlineſs with good Works, and truſted in God, adorned themſelves not with plating the Hair, or wearing of Gold, or Pearls, or coſtly array; but with the hidden man of the Heart, in that which is not Corruptible, even the Ornament of a meek and quiet Spirit, which is in the ſight of God of a great price.

And now conſider alſo, you Women that profeſs Godlineſs, and go under the name of holy Women, and truſt in God, ſee that your ſelves, and your Children, and all your young Women are Adorned and Arrayed, and have on this Ornament, as the Apoſtle wills the Church of Chriſt to put on, as the holy Women did of Old, and be not of an unmeek and unquiet Spirit, and unſober and unſhamefaced, when you are admoniſhed and exhorted not to act contrary to the holy Women of old that truſted in God, and ſuch as profeſſed Godlineſs according to the Apoſtles Doctrine.

And here you may ſee what care the Apoſtles had to keep

keep the Saints, the Church of Chriſt, their Eyes, Minds and their Spirits above the wearing of Gold, plating their Hair, and Pearls, and coſtly Aparrel, which was the Glory of the World, which the holy Women that truſted in God and profeſſed Godlineſs and good Works, theſe things were not to be their Adorning nor Ornaments, but as is ſaid before, the hidden man of the Heart, which was not Corrupt, even the meek and quiet Spirit, which is with the Lord of a great price, and this ought to be, and is the Adornment and Ornament of all the holy Women that profeſs Godlineſs and good Works, and truſt in God.

And all you that have been convinced of the Lords Truth by his Spirit, take heed of *Sathan* taking you up into that Mountain, and then of his ſhewing you the Glory of the World, and then of your Minds and Eyes going after it, and receiving of it, and ſo in that you fall from the Spirit and Truth of God that did convince you, and then ſo to worſhip the Devil, the King of Pride, the God of the World, that abode not in the Truth, in whom there is no Truth, and then he to lead your Minds and Eyes after every new vain Faſhion of the World that paſſeth away, and that lieth in wickedneſs, and ſo draweth you into the Love of the World, which is Enmity to God, and into the Wiſdom of the World, by which ye do not know God, & then to ſuch the Goſpel of Life and Salvation is hid, in whom the God of this World hath blinded their minds, and in ſuch diſobedient ones the Prince of the Air rules, and gets into them by diſobeying the Truth, and in ſuch Chriſt doth not rule in their hearts by Faith, and it is not like, when they make Shiprack of it, and a good Conſcience; and therefore walk in the Light of Chriſt, and grow in his Grace,

and the Knowlege of the Lord Jeſus Chriſt that bruiſes the Serpents Head and deſtroys the Devil and his Works, that you may all be eſtabliſhed upon Chriſt the Rock and Foundation.

And if ye do believe in the Covenant of Light, Life and Grace, then, why do not you all train up your Children in the ſame? did not the Lord command the *Jews* to train up their Children in the old Covenant and teach them to walk in it? and were not all the Males to be Circumciſed? and they that were not Circumciſed were to be cut off from the Congregation of the Lord; ſo are not all you that profeſs the new Covenant of Grace, Light and Life, and the Goſpel of Salvation Preached to Every Creature, and the Grace of God which brings Salvation that hath appeared to all men, to teach them to live Godly, and to deny Ungodlineſs, &c. (I ſay) are not you all to train up your Children and Families in this Light of the Goſpel and Grace of Chriſt which brings Salvation, and brings them into favour with God, that you may have the comfort of your Children in this World, and in that which is Everlaſting? and that they may be Circumciſed with the Spirit of God, which he poureth out upon all Fleſh, that with his Spiritual Circumciſion the Body of Death and Sins of the Fleſh may be cut off, which are come into Man and Woman by Tranſgreſſion, that neither you nor they might dye in the Body of Death, and in the Sins of the Fleſh, and ſuch do not die in the Lord, for they that are not Circumciſed with the Spiritual Circumciſion are cut off from the Heavenly *Jeruſalem*, and the Kingdom of God and Chriſt, and from the Church of the Living God written in Heaven: And therefore, if you will have the comfort of your Children in this World, and that which

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is to come, train them up in the fear of God, and in his Covenant of Light and Grace, which Grace brings their Salvation, and brings them into favour with God, and into the Spiritual Baptiſm and Circumciſion, ſo that they may Serve and Worſhip the Living God in his Spirit and Truth, *Amen.*

And now, do not ſay but you are all warned in your Life time; and therefore priſe your time, while you have it, that you may ſpend it to the Honour and Glory of God.

Concerning

Concerning Children and Young People.

AND if Children and young People muſt be left and let alone to themſelves, and not be Admoniſhed, Exhorted and Reſtrained from the Evil and Vanities of the World, then why did *Moſes* and the Prophets, and the Apoſtles, which were ſent of God, exhort the People to train up their Children in the fear of the Lord, and to teach them his Law while they were Young, that they might not depart from it when they were Old? and if that they did, the Lord did Judge them, as ye may read in the Scriptures of Truth; and if that they muſt be left to themſelves, and not reſtrained from Evil, then how came it to paſs that old *Ely* loſt his Life, and his Prieſthood, and the Ark of God, for not reſtraining his Children from evil?

And again, if that they muſt be left to themſelves, why did the Prophets and the Apoſtles ſay, that they muſt not Quench, nor Vex, nor Grieve, nor Rebel againſt the Spirit of God, nor turn the Grace of God into Wantonneſs, nor walk deſpitefully againſt the Spirit of Grace? but walk in the Spirit, and in the Truth, and in the Light, and to Love it, and not to Hate it; for they that do not Love it, the Light, but Hate it, are Condemed by it, and ſo grow in the Condemnation, and are not in the Juſtification of Life.

The Lord God commanded *Abraham* to Circumciſe himſelf and his Children, and ſervants that were Bought with Money, and were Born in his Houſe. He was to bring all his Males into this Covenant of outward Circumciſion,

cumcision. And the Lord said, *That Soul shall be cut off that is not Circumcised, he hath broken my Covenant of outward Circumcision*, as you may see, *Genesis* 17. Here you may see, *Abraham* was to teach and instruct his Family and Servants, and he was not to keep any Man or Servant that was Uncircumcised in his Family.

Now you that profess the new Covenant, are not you, and all your Children and Servants to be Circumcised with the Spirit of Circumcision? and do not they that have not the Body of Death and the Sins of the Flesh, cut off by Circumcision, go down into the Pit, and not into the Paradise, and the Kingdom of God; and therefore may not such Uncircumcised by the Spirit hurt the Families of true Christians in the Light.

Therefore consider *Abraham* was not to suffer any of his Children and Servants that were Bought with his Money, or Born in his House to be Uncircumcised, in the old Covenant, this care the Lord laid upon him, in his Family, in the old Covenant. Therefore consider you that profess the new Covenant of the Spirit of Circumcision, what care lies upon you in your Families, of Teaching and Instructing your Servants and Children, and to bring them to the Spirit of Circumsicion.

The 9th of the 5th Month 1686.

G. Fox.

THE END.

THE END

BRITISH MUSEUM
13 NO 1902

A

TESTIMONY

FOR

God's Truth:

First,

Concerning New & Heavenly *Jeruſalem*, and *Jeruſalem* from below.

Secondly,

Concerning *Chriſt* the great *Mountain* that fills the whole Earth.

Thirdly,

How *Man* and *Woman* was Created in the Image of God, and to be Help-Meets One to Another.

Fourthly,

How every One ought to improve the Talent God gives them, to his Glory, and their Eternal Happineſs.

By George Fox.

Printed by *A. Sowle*, at the *Three Keys*, in *Nags-Head-Court*, in *Grace-Church-Street*, over-againſt the *Conduit*, 1688.

Book

BRITISH MUSEUM

A TESTIMONY FOR God's Truth, &c.

Concerning New and Heavenly Jeruſalem, *and her Children, diſtinct from* Jeruſalem *which is from below, and her Children.—— And that all who read this, do ſee whether* Jeruſalem *that is above be their Mother.*

THE Apoſtle writes to the Church of Chriſt, and ſaith, Jeruſalem *which is above is Free, which is the Mother of us all.*—— All *Jeruſalems* Children are born of the Spirit, and led by the Spirit of God; *And as many as receive Chriſt, he gives them power to become the Sons of God; even to them that believe in his Name.—— And whoſoever believes that Jeſus is the Chriſt, is born of God; And they that believe in the Light, the Life in Chriſt, do become the Children of Light,* as in *John* 1. 12. and 12. 36. and 1 *John* 5. 1.

And now in this heavenly Light, Power and Spirit, they come to be heavenly *Jeruſalems* Children, that is from above. — For ſuch as hate the Light, and do Evil, are condemned by it, and they

that have not the Spirit of Christ are none of his; but all the true Christians, in the new Covenant, and new Testament, in Christ Jesus, to whom Christ hath given his Life, which is his Light and his Power, them that believe in it, and receive him, do become the Children of Light, and the Sons of God; so they are heavenly *Jerusalems* Children, born from above, of the Spirit and the Light.

The Apostle saith to the Converted *Hebrews*, *Ye are come unto* Mount Sion, *unto the City of the Living God, the Heavenly* Jerusalem, *and to an innumerable company of Angels, and to the general Assembly and Church of the First Born, which is written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant*; and hither *Jerusalems* Children were come then, while they were upon the Earth.—— The Children of God, that were born of the Spirit, and the Children of the Light, they were come hither in the Apostles Days, they were come to that heavenly *Mount-Sion*, that looks over the whole World; for Natural *Sion*, the Watch-Tower, looked over into *Canaan*; but this heavenly *Sion*, spoke of in the New Testament, which is the Joy of the whole Earth, looks over all the Earth, and in this Joyful *Sion*, Christ the Elect and Precious was laid, 1 *Pet.* 2. 6. And Christ the Deliverer comes out of this *Sion*, *Rom.* 11. 26. And the Children of heavenly *Jerusalem*, which is the City of the Living God, they see the innumerable company of Angels; and is not this the City that *Abraham*, *Isaac* and *Jacob* sought for, which hath Foundations, whose Builder and Maker is God; is not this heavenly *Jerusalem*, the City of the Living God, that they sought for? And are not all heavenly *Jerusalems* Children written in Heaven? seeing the Apostle said, Jerusalem *that is above is the Mother of us all that believe in Christ, and receive him, and are born of the Spirit, and they were come to the General Assembly, the Church of the First Born, written in Heaven, and to God the Judge of all, and to the Spirits of just Men made Perfect.* All these were and are Born of the Spirit that comes to heavenly *Sion* and *Jerusalem*, and to God and his Son, and to the just Mens Spirits made perfect; for it is the Spiritual Birth, heavenly *Jerusalems* Children, that sees these things and knows them; that which is born of the Flesh is Flesh, and may know fleshly things, and that which is born of the Spirit is Spirit, and knows spiritual things.—— And *Job* in

in the *Revelations*, he ſaw the great holy City, new *Jeruſalem*, coming down from God, out of Heaven, prepared as a Bride adorned for her Husband, having the Glory of God, and her Light was like unto a precious Stone, and the City had no need of the Sun, neither of the Moon, nor of a Candle, for the Glory of God doth enlighten it, and the Lamb is the Light thereof: This heavenly *Jeruſalem* is and was the Mother of all them that receive Chriſt, who gives them Power to become the Sons of God, and they that believe in the Light are the Children of the Light, and walk in the Light of their Mother New *Jeruſalem*.—— And you may read how this new *Jeruſalem* is garniſhed with Pearls, figuratively, and there is written on the Wall, the name of the twelve Tribes, and twelve Apoſtles, and of the Lamb; the Gates of it ſhall not be ſhut at all by Day, for there ſhall be no Night there.—— So here you may ſee there is no Night here, but alwayes Day, in the holy City, New and Heavenly *Jeruſalem*, that is from above; all the Children of the Light, and that are born of the Spirit from above, ſee it their Mother; and the Nations of them that are ſaved ſhall walk in the Light of this City, new *Jeruſalem*, that is from above; and all *Jeruſalems* Children, that have overcome, have Right to the Tree of Life, and Drink of the Water of Life in this new and Heavenly *Jeruſalem*: and in this Heavenly *Jeruſalem* there ſhall be no more Curſe, and none that are defiled enter into it, but they that are written in the Lambs Book of Life; and he that overcomes ſaith Chriſt, *I will make a Piller in the Houſe of my God, and he ſhall go no more out, and I will write upon him the Name of my God, and the name of the City of my God, New Jeruſalem, which comes down out of Heaven from my God; and I will write upon him my new Name.*

Here you may ſee New *Jeruſalems* Children, and the Name of God, and the holy City, and the Name of Chriſt written upon them, and their Fathers Name written in their Fore-heads, that they may know that they are the Children of new *Jeruſalem*, and of God and Chriſt, and they ſhall ſee his Face, and his Name ſhall be in their Fore-heads, Rev. 22. 4. and 3. 12. *He that hath an Ear, let him hear what the Spirit ſaith to the Churches*, Heavenly *Jeruſalems* and *Sions* Children; and therefore all that are Born of the Spirit the Children of the Light, that believe in Chriſt, & receive him,

him, their Mother is new and Heavenly *Jeruſalem*; and this Spirituall Birth cannot own any Mother below this New and Heavenly *Jeruſalem*, and all Heavenly *Jeruſalems* New Born Babes are Nouriſhed with the ſincere Milk of the Word: and the Bond-Womans Children, that is born after the Fleſh perſecute New and Heavenly *Jeruſalems* Children, that are born after the Spirit; the Bond-Womans Children are in bondage, but *Jeruſalems* Children, which is from above, is free, who give Glory to the Lord God over all for Evermore.

So new and Heavenly *Jeruſalem* brings forth a new and Heavenly Generation, a ſpirirual Houſhold, Heavenly and Spiritual Citizens, and a Royal Prieſt-hood, that offers up Living and Spiritual Sacrifices.

And in the Apoſtles Dayes, before the Apoſtacy, all the true believers and followers of Chriſt, had *Jeruſalem* that was above for their Mother, but ſince the Apoſtles Dayes, in the Apoſtacy the outward Chriſtians have gone into many Sects, and they have got many Mothers, and by Law they force other to them, but they that are brought out of the Night of Apoſtacy, by the Light, Power and Spirit of Chriſt Jeſus, they are come to new and Heavenly *Jeruſalem*, aud can own none of their Mothers, that they have ſet up ſince the Apoſtles Dayes, that are below Heavenly *Jeruſalem*, that is free, and from above, in whom there is neither Sect nor Schiſm, Rent nor Diviſion, Conteſt nor Strife, for no unclean thing comes into it.—— And the Lord ſaid, *Behold, I Create New Heavens, and a New Earth, and the former ſhall not be remembred, nor come into mind*; Iſaiah *ſaw this by Propheſie, Iſa.* 56. 17.—— And *John* ſaid, *I ſaw a new Heaven and a new Earth, and the Firſt Earth was paſſed away, and there was no more Sea*, Rev. 24. 1.—— And the Lord ſaid, *Behold I Create* Jeruſalem *a Rejoycing and her People a Joy, and I will Rejoyce in* Jeruſalem, *and Joy in my People, and the Voice of Weeping and Crying ſhall be heard no more in her.* Is not this Heavenly *Jeruſalem* that *Iſaiah* Propheſied of, *Iſa.* 65. 18, 19. and is not this the Heavenly *Jeruſalem* that *John* ſaw in *Revelations* 21. 2, 3, 4.—— This new and heavenly *Jeruſalem* that is above, it ſhines over all the Nations, for the Nations of them that are ſaved walk in the Light of it, where it is always Day, and there is no Night there, for the Lord God and the Lamb is

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the Light of it, in which Light the Nations of them that are ſaved walk.

Natural Men may know natural Sciences, and the natural Tongues, and Languages, and the natural Arts, and natural Philoſophy; for the natural *Jews* and *Pilate* could ſet their natural Tongues, which begun at *Babel*, upon Chriſt, and yet Crucifie him: And the Whore of *Babylon* and Confuſion, the Mother of Harlots, ſhe hath Power over the natural Tongues, that is whored from the Spirit of God; and ſo theſe natural men, with theſe natural things, that know nothing, but follow their own ſpirits, & ſee not the things of God, they are fooliſhneſs to them, but God is pouring his Spirit upon all natural men, upon all Fleſh, that with his Spirit they may know the things of God, and ſerve and Worſhip him in Spirit and Truth, and know Heavenly *Jeruſalem* their Mother, with the Spirit that God pours upon them.—— And *John* ſaw the Mother of Harlots Drunk with the Blood of the Saints and Martyrs of Jeſus, and their Blood was found in the Mother of Harlots, the Myſtery *Babylon*, the falſe Church; And were not theſe Saints Martyrs of Jeſus, and Prophets of Heavenly *Jeruſalems* Children, whoſe Blood was and is Found in the Mother of Harlots, the falſe Church, the Myſtery *Babilon*? Rev. 17. 18.—— He that was Born after the Fleſh, perſecuted him that was Born after the Spirit, even ſo it is now; and the Children of new *Jeruſalem*, that is above, and is your Mother, they and their Mother never perſecuted any: But the Mother of Myſtery *Babylon*, and of Harlots, ſhe and her Harlots were and are the perſecutors, in whom is found the Blood of the Righteous, *viz.* *The free Born Children of Jeruſalem from above*,

G. F.

How all Nations may ſee with the Light the Life in Chriſt, him the great Mountain that fills the whole Earth.

COncerning the Stone Cut out of the Mountain without Hands, ſpoke of in *Daniel* 2. which did daſh to pieces the Image whoſe Head was fine Gold, which was *Nebuchadnezzars* and the *Babilonians* Monarchy, and ſhould daſh to pieces the Breſt and Arms of Silver, which was the *Meeds* and *Perſians* Monarchy,

chy, and likewiſe it ſhould daſh to Pieces the Belley and Thighes of Braſs, which was the *Grecians* Monarchy, and the Legs of Iron, and his Feet part of Iron and part of Clay, which was the *Romans* Monarchy.

So all theſe four Monarchies were but one Image, the Head was Gold, and the Breſt and Arms Silver, and the Belley and Thighes Braſs, and his Legs Iron, and his Feet part of Iron and part of Clay, and this ſame Stone, Cut out of the Mountain, break the Image of Iron, Clay, Silver, Braſs, and Gold to pieces, and they become like unto the Chaff of the Summer Threſhing-floor, and the Wind carried them away, that no place was found for them: So here was the end of theſe four Monarchies, and the Stone that ſmote the Image, became a great Mountain, and filled the whole Earth, *And in the Dayes of theſe Kings* (or *four Monarchies*) *ſhall the God of Heaven ſet up a Kingdom, which ſhall never be deſtroyed; and the Kingdom ſhall not be left to others, but it ſhall Conſume and Deſtroy all theſe Kingdoms, and it ſhall ſtand for ever, and of his Kingdom there ſhall be no end,* Dan. 2. and Luke 1. 33.

Now is not this Stone Chriſt, that becomes a great Mountain, and fills the whole Earth? and did not he come in the dayes of theſe four Monarchies, who daſhed them to pieces, and ſet up his Kingdom? and did not Chriſt ſay, when he was come, *My Kingdom is not of this World?* and alſo did not he ſay, *All Power in Heaven and Earth is given unto me?*

Now Chriſts Kingdom is an everlaſting Kingdom that ſhall never be Deſtroyed, but ſhall ſtand for ever, and his Kingdom ſtands in Righteouſneſs, and Power, and Peace, and Joy in the Holy Ghoſt; and Chriſt ſaid to *Nicodemas, Except a Man be Born again he cannot ſee the Kingdom of God*; and again he ſaith to him, *Except a Man be Born again of Water, and of the Spirit, he cannot enter into the Kingdom of God*, John 3. And alſo the Apoſtle ſaith, *That none that is Defiled or Unclean ſhall enter into the Kingdom of God and Chriſt; and the Natural Man knowes not the things of God, they are fooliſhneſs to him.*

So this everlaſting Kingdom of God, which was ſet up above Sixteen Hundred years ago, which ſhall never have end, for no unclean or defiled Perſon can enter into it, nor none can ſee it,

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nor enter into it, except they be born again of Water and of the Spirit, though this everlasting Kingdom stands and remains over all, and the unclean and defiled cannot enter into it, and they that are not Born again cannot enter into it, nor see it, so they are not like to destroy this everlasting Kingdom, it remains firm, and will never have an End; though the unclean and defiled, and them that are not Born again do not see it, yet *John* saith in *Rev.* 1. 9. *He was in the Kingdom and Patience of Jesus Christ.*—— And the Apostle told the Saints, *that they were delivered from the power of Darkness, and translated into the Kingdom of his dear Son*; And was not this while they were upon the Earth? *Col.* 1. 13.—— So these were Born again; and Christ saith, *The Law and the Prophets were until* John, and he was the greatest Prophet Born of a Woman. *but the Least in the Kingdom is greater then* John, and since *John Baptist* Preached, men Pressed into the Kingdom, and those are they that are Born again, and have the Spiritual Eye that see the end of the Prophets and *John*, that see Christs Everlasting Spiritual Kingdom, and Press into it.

Now Christ the Stone that became the great Mountain, and fills the whole Earth, [mark the whole Earth] *and none shall hurt nor destroy in my holy Mountain, saith the Lord*, Isa. 65. 25.— And this is the Mountain of the House of the Lord that is established on the top of all Mountains, and exalted above the Hills, *Isa.* 2. 2. *Mich.* 4. 1.

And now Christ this Mountain, filling the whole Earth, you may say, What does it fill *Asia*, *Affrica*, *Europe*, and *America*, and the *East*, *West*, *North* and *South*? I say yes, Christ this Mountain fills the whole Earth, and he doth enlighten every one that comes into the whole World, *for in him was Life, and this Life was the Light of Men*, This was the true Light which enlightens every one that comes into the World, and that every one with this true Light, the Life in Christ, both in *Asia*, *Europe*, *Affrica*, and *America*, both *East*, *West*, *North*, and *South*, that is come into the World; I say with this Divine Light, the Life in Christ, they may see Christ the Mountain in their own Country, which fills the whole Earth, for the Light shines in their Hearts, to give the knowledg of the Glory of God in the Face of Christ Jesus, *John*, 1. 4, 9. 2, *Cor.* 4. 4.—— And Christ saith, *Believe in the*

Light,

Light that ye may become Children of the Light, John 12. 36.—— So the Light, which is the Life in Christ, gives the knowledg of him in all places, who is the Mountain that fills the whole Earth, for the Light is the Life in Christ, that great Glorious Mountain, and they that believe in the Light, the Life in Christ, & are become Children of the Light, they see this Everlasting Glorious Kingdom, and enter into it, and so are the Children of the Kingdom of God and Christ.—— The Lord saith, speaking of Christ, *I have set my King upon my holy Hill of* Sion, *or upon* Sion, *the Hill of my Holiness; Ask of me, and I will give thee the* Heathen *for thy Inheritance, and the utmost parts of the Earth for thy Possession, thou shalt break them with a Rod of Iron, and dash them to pieces like a Potters Vessel; be wise therefore now, O ye Kings, be ye Instructed ye Judges of the Earth, serve the Lord with fear, and Rejoyce with Trembling, Kiss the Son least he be angry, and ye perish from the way while his Wrath is kindled but a little, Blessed are all they that put there trust in him.*

How can the Kings be wise, and the Judges Instructed, and Kiss the Son, and keep in his way, and trust in him, but by believing in his Divine Light, which is the Life in Christ?— Now Christ with his Divine Light, doth Inherit the *Heathen* and possess the utmost Parts of the Earth, and the Wrath of the Lamb is turned against them that do evil, and hate the Light which is his Life, then he dashes them to pieces, like a Potters Vessel, and they perish from him the way—— and therefore all must believe in the Light, which is the Life in Christ, the great Mountain that filleth the whole Earth, and here, in this Mountain, the Lord will teach them his wayes; and so the knowledg of the Lord shall cover the Earth as the Waters covers the Sea.— Gods and Christs everlasting Kingdom is over all, and from Generation to Generation, and the Scepter of his Kingdom is a Righteous Scepter, and he Rules in the Kingdoms of Men: for by him Kings Rule, and Princes Decree Justice; and his Seed I will make endure for ever, and his Throne as the Dayes of Heaven.

Kingston upon Thames the)
11th of the 11th Month } G. F.
1687.

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Here you may ſee how Male and Female were Help-meets in the Goverment, when God made them in his Image of Righteouſneſs and Holineſs, and how Chriſt reſtores Man up into his Image again, and how that Male and Female are all one in him, and of the Increaſe of Chriſts Government and Peace there is no end.

GOd ſaid, *Let us make Man in our Image, after our Likeneſs, and let them have Dominion over the Fiſh of the Sea, and over the Fowles of the Air, and over all the Cattle, and over every Living thing that moveth upon the Earth:* ſo *God Created Man in his own Image, in the Likeneſs of God Created he him, Male and Female Created he them, and Bleſſed them; and God ſaid unto them, be Fruitful and Multiply and Repleniſh the Earth, and ſubdue it, and have Dominion over,* &c. as before, as in Gen. 1. 2. Chap.

Here the Female which was the *Meet-help* for *Adam*, and they both Male and Female were *Meet-helps*, Joyned in Governmenr, Dominion and Rule, being in the likeneſs and Image of God, and they were Bleſſed in it; for God ſaid unto them [Mark, them] *be Fruitful, and Multiply, and Repleniſh the Earth, Subdue it, and have Dominion over, &c.* And this was before Man and Woman fell from his Image: So God who made Man and Woman in his own Image, gave them an Underſtanding to underſtand what he ſaid to them.

And the Apoſtle ſaith to the *Colloſſians, ſeeing ye have put off the old Man with his Deeds, and have put on the new Man which is Renewed in Knowledge, after the Image of God that Created them, where there is neither* Greek *nor* Jew, *Circumciſion, nor Uncircumciſion,* Barbarian Scythian, *bond nor free, but Chriſt is all and in all,* Colloſ. 3. 9, 10, 11.

Now this Old Man, in *Adam*, in the Fall, being put off, and this New Man in the Image of God, that he made and Created them in, put on, in Righteouſneſs and Holineſs, in ſuch Chriſt is all and in all, a Ruler and a Governor, ſo that he Rules in the Male

and in the Female, in the new Man, in the Image of God, they know him to be a Ruler and Governour: *Iſaiah* ſaith, *Unto us, a Child is Born, a Son is given, the Government ſhall be upon his Shoulders, and his Name ſhall be called the Wonderful Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace, of the Increaſe of his Government and Peace there ſhall be no end*, &c. Iſa. 9. 6. 7.

And the Lord ſaith, *Behold, a Virgin ſhall Conceive and Bear a Son, and ſhall call his Name* Emanuel, *God with us*, Iſa. 7. 14.

And Man was drove from God, for his Sin and Tranſgreſſion, but Chriſt his Son makes an end of Sin, and finiſhes Tranſgreſſion, and Chriſt renews Man and Woman again up into the Image of God, that God had Created them in; and ſo the *Emanuel*, God with us, and ſo Chriſt is a Ruler and a Governor in them that have put on the New Man, that he hath renewed in the Image of God, *For in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature*, Gal. 6. 16. For the Apoſtle ſaith, *As many of you as have been Baptized into Chriſt, have put on Chriſt; there is neither* Jew *nor* Greek, *there is neither Bond nor Free, there is neither Male nor Famale, for they are all one in Chriſt Jeſus*, Gal. 3. 27, 28.

So here all are one in Chriſt, that are Baptized into the Death of Chriſt, and have put him on, and ſuch know his Rule and Government, the encreaſe of which there is no end, *&c.*

The Apoſtle ſaith to the *Epheſians*, *For we are Gods Workmanſhip, Created in Chriſt Jeſus unto good Works, which God hath (prepared, or) ordained that we ſhould walk in them, that Chriſt may dwell in your Hearts by Faith*, &c. Epheſ. 3. 17.

So the new Creation in Chriſt Jeſus is Gods Workmanſhip in his Image, in Righteouſneſs and Holineſs, as Man was made in the Beginning, and ſuch know Chriſt to be Ruler and Governour in Male and Female, for Chriſt who is the Brightneſs of Gods Glory, and the expreſs Image of his Subſtance, who deſtroys the Devil and his Work, renews Man and Woman up into the Image of God again, as God made them in the Beginning, and ſuch know him to be a Ruler, and a Governour, and a Councellour, and a Father; and the Work of the Apoſtles, who warned every Man and taught every Man in all Wiſdom, that they might preſent every Man perfect in Chriſt Jeſus, for in *Adam* in the Fall they were imperfect

Vanity, though they were Wells without Water, and Trees without Fruit, and Clouds that are carried about with a Tempests, as in 2 *Pet.* 2. and *Jude* 11, 12, 13. Which such presumptuous ones as these now are known by their Fruits, as it was in the Apostles Dayes, which Dispise the Righteous Government of Christ in his Male and Female, but Christ the Beloved Seed, who bruises the Serpents Head, and in all his Foilowers, and Destroyes the Divil and his Works, he will Raign whose Right it is, in them that are Baptised into his Death, and have put him on, and have put off the old Man in *Adam* in the Fall, and have put on the new Man in the Image of God, which he hath Created in Righteousness and Holiness; in such Christ was and is a Wonderful Counsellor, and a Governour and a Prince of Peace, the same to Day as he was Yesterday, and so forever, in his Church, throughout all Ages, who Destroyes the Divil and his Works, that would hinder him; so he will Raign, Rule and Govern, and is a Counsellor in the Hearts of his People, whose Right it is, Blessed be the Lord forever, Halelujah, the Lord and his Christ Raigns.

God said, *Let us make Man in our Image after our Likeness, and let them have Dominion*, &c. Gen, 1. 26.

Now the Lord saith, *Let us*, and were not all things made and Created by Jesus Christ, whose Name is called the Word of God? And doth not *John* say, *There are three that bear Witness or Record in Heaven, the Father, the Word and the Holy Ghost, and these three are one*? so there are three that bear witness and Record in Heaven, &c. And there are three that bear Record or Witness in the Earth, the Spirit, the Water and the Blood, and these three agree in one; and is it not the Spirit of God that Mortifies the Deeds of the Flesh, and the Water of the Word that washes, and the Blood of Christ that cleanseth? are not these three that bear Witness for God in the Earth, for Man or against Man? Are they not Gods Witnesses in the Earth? And the Lord saith, *out of the Mouth of two or three Witnesses (Namely Men Witnesses) Every Word is Established among Men, but the Witness of God is greater than the Witness of Men, he that hath an Ear, let him Understand these things*, 1 John, 5. 7, 8.

Kingston upon Thames, the 7th of the 10th Month 1687

G. F.

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perfect, and ſo to be Members of his Body, and the Myſtery which hath been hid from Ages and Generations, which is now made manifeſt to the Saints, which is Chriſt in you the hope of Glory, *Col.* 1. 27, 28.

And Chriſt being in his People the hope of Glory, which Hope purifies them, even as he is pure; And is not Chriſts Government upon his Shoulders in his People, and a Wonderful Conncellor, and a Prince of Peace in them? as in *Iſa.* 9. 6.

And doth not the Apoſtle ſay, God hath ſet ſome in the Church, which is the Body of Chriſt, to be helps in Government (to wit) in the Image of God, in Righteouſneſs and Holineſs, where Chriſt is Governor and Counſellor, and ſuch have put on Love and Charity which is the Bond of Perfectneſs, and the Peace of God Rules in their Hearts, by which they are called into one Body, which Chriſt is the holy Head of, Prince of Peace, Governor and Counſellor, but as there were ſuch in the Dayes of the Apſtles that were ſelf-willed, Wells without Water, and carried about with Tempeſts, that ſpeak great Swelling words of Vanity, promiſing themſelves Liberty, that were preſumptuous, and diſpiſed Government: And was not this the holy pure Government of Chriſt in his Male and Female, his People, his Church which they diſpiſed?

Now they that have come ſo far as a *Cain* and a *Balaam*, to hear Gods Voice, and *Corah*, *Dathan* and *Abiram* that came out of *Egypt*, and never came ſo far as to be Baptiſed into the Death of Chriſt, and to put him on, nor never came to be Created a new in Chriſt Jeſus, and to put off the old Man of *Adam* in the Fall, and to be renewed up again into the Image of God, in Righteouſneſs and Holineſs, that God Almighty made them in; therefore ſuch *Cains*, *Corahs*, and *Balaams* never came to know the Government of Chriſt in Male and Female; but preſumptuouſly Diſpiſed Government, as *Corah*, *Dathan* and *Abiram* did *Moſes*, and as *Balaam*, who went forth with *Balak* to Curſs *Iſrael*, but God Reſtrained him, and Reproved him for his Errour, who was Deſtroyed at laſt, as well as *Corah*, *Dathan* and *Abiram*; ſo will all they come to naught that Diſpiſe the holy Government of Chriſt in his Males and Females, and do not you think that *Corah*, *Dathan* and *Abiram*, and *Balaam* could not Speak high ſwelling Words of Vanity,

Here you may ſee how every one is to Improve their Talents which Chriſt gives them, if not, it will be taken from them, and they caſt into utter Darkneſs.

CHriſt Jeſus ſaith, *The Kingdom of Heaven is as a Man travelling into a far Country to receive for himſelf a Kingdom, and to Return, who called his own Servants, and Delivered them his Goods, and to one he gave Five Talents, and to another Two, and to another One, and to every one according to his ſeveral Ability, &c.* Mat. 25. Luke 19. 12. *And after a long time the Lord of thoſe Servants comes, and reckoneth with them; and he that had Five Talants, had gained Five more; and he that had two Talants, had gained two more; and the Lord commended theſe Servants, and ſaid, Well done Good and Faithful Servants, Enter into the Joy of your Lord; but he that had received the One Talent, went and Digged in the Earth, and hid his Lords Money; the Lord ſaid, Take it from him, and give it to him that hath Ten, and Caſt the Unprofitable Servants into utter Darkneſs, and there ſhall be Weeping and Gnaſhing of Teeth.*

Now theſe Talents that were given to the Lords Servants, and to every one according to their ſeveral Abilities, was the Lords Heavenly Treaſure, and was not their own, but the Lords, and they were, and are to Improve this Heavenly Treaſure for the Lord, and to put it forth, and to gain with it for the Lord at his appearing to them, when he calls them to an account, that it may be ſaid, *Well done Good and Faithful Servant, enter into the Joy of the Lord*, but the Wicked and Slothful ſervant (he is called a ſervant too) hideth the Lords talent in his Earthly Napkin, and did not Improve the Lords Heavenly Treaſure; and therefore he was caſt into utter Darkneſs; and therefore all are to conſider, whom the Lord hath given more or leſs of his Heavenly Treaſure to, how you do, and how you have put the Lords Heavenly Treaſure forth, and have Improved it; I ſay the Heavenly Treaſure which you have from the Lord Jeſus Chriſt, who Spoke this before he was Crucified, and after he was Riſen did not he go to the Father

to Receive a Kingdom, who said, *All Power in Heaven and Earth is given to me*, therefore the Lords Money or Treasure of Talents ought to be Improved, and put to the Exchangers, that he may Receive it with Usury and Advantage; so here are Exchangers of the Heavenly Talents or Treasure of the Lord, the increasing of them to Advantage for the Lord, as there is outward Bankers and Exchangers and Usuries, where they do put forth their outward Money for gain and Profit to themselves; but this is a Parable that Christ Speaks concerning Improving of his Heavenly Treasure of Talents, which every one is to Improve or Increase that Heavenly Talent, or Measure which they have Received from the Lord, as good and Faithful Servants, and Stewards, if that they do intend to enter into the Joy of the Lord.

G. F.

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THE END

The TRUE CHRISTIANS DISTINGUISHED From such as go under the Name of Christians.

With a Short

EPISTLE

Concerning

The Holy SCRIPTURES of TRUTH.

As also concerning

CHRIST THE OFFERRING;

AND

Such as are Chosen in Christ, and have their Names Written in the Book of Life before the Foundation of the World.

By G. F.

LONDON,
Printed for *Thomas Northcott* in *George-Yard* in *Lombard-Street*, MDCLXXXIX.

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ESSAY

Printed for W. Richardson, in Covent-Garden, and J. Robinson, in Ludgate-street.

ON THE PUBLIC

SPIRIT

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As also concerning Christ the Offering, and such as are Chosen in Christ, and have their Names Written in the Book of Life before the Foundation of the World.

THe Apostle saith to the *Corinthians*, that had been Baptized with outward Water, and taken the Elements of Bread and Wine *in Remembrance of Christs Death, till he came.* Examine your selves whether you be in the Faith, and prove your own selves; *Know ye not your own selves how that Jesus Christ is in you, except ye be Reprobates*, 2 Cor. 13. 5.

Now here you may see Baptizing with Water, and taking the Elements of Bread and VVine, doth not make true Christians, for the Apostle tells them they were Reprobates, if that Jesus Christ was not in them, and then they were not like to be in the true Faith; so you may see that Reprobates may take Bread and VVine, and be Baptized with VVater, and not have Christ in them.

And *John* Baptist said, *I Baptize you with Water unto Repentance for the Remission of Sins; I must Decrease, but he that comes after me must Encrease. Who is Mightier than I, whose Shoes Latchets I am not worthy to unloose, he shall Baptize you with the Holy Ghost, and with Fire, whose Fan is in his hand, and he will thoroughly purge his Flour, and gather the Wheat into his Garner, but will burn up the Chaff with unquestionable Fire*, Mat. 2. 11, 12. Mark 1. 8. Luke 3. 16. John 1. 26. and 3. 30.

Now many may come to be Baptized with outward Water, yea such covetous ones as *Simon Magus*, that think to buy the

Gift of God with Money; and many may come into *John*'s Baptism, and be such as go in the way of *Corah*, *Dathan* and *Abiram*, and Gain-say the Life of Christianity, as they did *Moses*, whose Chaff remains unburned up forsaking the right way, who loved the wages of unrighteousness, 2 *Pet.* 2. 15. And likewise many may be like *Balaam*, that the Apostle speaks of, and yet plead they have been *Dipped* or *Sprinkled* with Water, and taken Bread and Wine in remembrance of Christ, and yet remain in the Chaff, and their Floor's unpurged.

And again the Apostle speaks of such as with good words and fair speeches deceive the hearts of the simple, such serve not the Lord Jesus Christ, but their own Bellies, *Rom.* 16. 17. And again the Apostle speaks of such as were proved covetous Boasters, and heady high-minded, without natural affections, Truce Breakers, False Accusers, fierce despisers of them that are good; all these might boast, and say they had been Baptized with Water; and they had taken Bread and Wine in remembrance of Christ's Death: But the Apostle saith, *They resisted the Truth, and were Men of corrupt Minds and Reprobate concerning the Faith, having the form of Godliness, but denying the power thereof; from such turn away*; as in 2 *Tim.* 3. 2, 3, 4, 5, 6, 7, 8. these you do believe were Christians in Name, and they might cry up *John*'s Water decreasing Baptism, and the Elements of Bread and Wine, but never come to Christ's Baptism, to have the Chaff burnt up, that they might be made the Christians; and such Anti-christs, Deceivers, and false Prophets that should come in the Sheeps cloathing, should be cloathed in the form of the Sheeps words, and the form of Godliness, which Christ said should come; and *John* said they were come, and were out from us, shewing that they were among the true Christians; but he said they went forth from us; for if they had been of us they would no doubt have continued with us; but they went out from us, that it might be made manifest they were not all of us; Do you think that these had not had the outward Elements of Bread and Wine, and been Baptized with outward water, and went not under the Name of outward Christians, and yet remained full of Chaff, and never came to Christ's Baptism, 1 *John* 2. 18, 19. and 4. 1.

And such as hold the Doctrin of *Balaam*, and the Doctrine of the *Nicolatans*, which God hated in the Church of *Pergamos*; and

and ſuch as ſuffered *Jezabel* to teach and ſeduce God's Servants in the Church of *Thiatyra*. Do you think that the *Nicolaitans* and *Jezabel*, and they that were in the doctrin of *Bálaam*, did they not go under the Name of Chriſtians in thoſe Churches whom God ſent *John* to reprove, *Rev.* 2. 12, 14, 15, 20. And do you think theſe had not taken the Elements of Bread and Wine, and were not Baptized with outward water, and yet were full of Chaff and Corruption, and never came to Chriſt's Baptiſm to burn up the Chaff, *&c.*

And what think you of *Demas* that forſook *Paul*, and loved this preſent World; and *Alexander* the Copper Smith that did the Apoſtle much evil, 2 *Tim.* 4. 10, 14. And thoſe unruly and vain Talkers, eſpecially they of the Circumciſion, whoſe mouths muſt be ſtopt, *who pervert whole Houſes, teaching things which they ought not, for filthy lucres ſake. Evil Beaſts, and ſlow Bellies; they profeſs they know God, but in works they deny him, being abominable and diſobedient, and to every good work a Reprobate, giving heed to Jewiſh Fables, and Commandments of Men, that turn from the Truth.* And do not you think that theſe Teachers, which had ſuch bad Fruits, went under the Name of Chriſtians, and had the *Water Baptiſm*, and had taken the Elements of Bread and Wine? and yet never came to the Baptiſm of Chriſt to burn up the Chaff with *Unquenchable Fire.* And are not there too many ſuch now that Teach for filthy Lucre, and give heed to Jewiſh Fables and Commandments of men, unruly vain Talkers.

Tit. 1. 10. to the end.

And the Apoſtle ſaith, *The Spirit ſpeaks expreſly, that in the latter times ſome ſhould depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils; ſpeaking Lies in Hypocriſie, having their Conſciences ſeared with a hot Iron; Forbidding to Marry, and commanding to abſtain from Meats, which God hath Created to be Received*, &c. And do not you think that theſe went under the Name of Chriſtians, and had taken the Elements of Bread and VVine, and been Baptized with water, but did not come to Chriſt's Baptiſm with Fire to burn up the Chaff.

1 Tim. 4. 1, 2, 3.

And thoſe falſe Teachers that *Peter* ſpeaks of, *That many ſhould follow their pernicious waies, by reaſon of whom the way of Truth ſhall be evil ſpoken of (thro Covetouſneſs ſhall they with feigned words make*

make Merchandize of you) *whose judgment now of a long time lingreth not, and whose Damnation ſlumbereth not; theſe as natural brute Beaſts, ſpeaking evil of things they know not, that walk after the Fleſh, and the luſt of uncleanneſs, and deſpiſe Government, Preſumptuous, Self-willed; theſe are not afraid to ſpeak evil of Dignities; Spots they are and Blemiſhes, ſporting themſelves with their own Deceivings. While they Feaſt with you, beguiling unſtable Souls, a heart they have exerciſed with covetous practices, which have forſaken the right way, and are gone aſtray. Theſe are Wells without Water; Clouds that are carried about with a Tempeſt. Trees whoſe Fruit withereth twice, dead, pluckt up by the Roots. Raging waves of the Sea, foaming out their own ſhame. Wandering Stars: yet they ſpeak great ſwelling words of Vanity. While they promiſe Liberty, they themſelves are the Servants of Corruption: For it had been better for them not to have known the way of Righteouſneſs, than after they have known it to turn from the holy Commandment delivered unto them.*

So you may ſee that theſe Covetous Merchandizing Teachers, and their Followers had known the way of Righteouſneſs, and the Holy Commandment, and the right way who turned from it, and had Feaſted with the Saints, who were twice Dead, ſhewing that they were once made Alive and Dead again; as in 2 *Pet.* 2. throughout, and *Jude*, 12. 13. And do not you think that all theſe Teachers went under the name of Chriſtians, and were Baptized with outward Water, and took the Elements of Bread and Wine, but were not Baptized with Chriſt's Baptiſm that burns up the Chaff with unquenchable Fire.

And the Apoſtle ſaith, *Let no man beguile you of your Reward, in a Voluntary Humility and Worſhipping of Angels, intruding into thoſe things which he hath not ſeen, Vainly puft up with his Fleſhly Mind, not holding Chriſt the Head, Col.* 2. 18, 19. Are not there many ſuch Intruders now as are vainly puſt up, with a Fleſhly mind that go under the Name of Chriſtians not holding Chriſt the Head over their Church, but ſet up other Heads. But Chriſt is and always was the Head over his true Church, and they that do not hold Chriſt the Head, are not like to be Baptized with Chriſts Baptiſm of Fire to burn up the Chaff.

And the Apoſtle ſaith, *O fooliſh Galatians who hath bewitched you that ye ſhould not obey the truth*, but now after that you have known

God

God or rather are known of God, how turn you again to the weak and beggarly Elements whereunto ye desire again to be brought into Bondage; ye observe Days, Months, Times and Years, I am afraid of you lest I have bestowed upon you labour in vain, stand fast therefore in the Liberty in which Christ hath made you free, and be not intangled again with the Yoke of Bondage, *Gal.* 3. 1, 4, 9, 10. and 15. 1.

Now consider these were called Christians, that were going into these things which the Apostle calls them back from unto Christ: But to consider again, how many Christians there are in the World, that observes Days, Times, Months, and Years, which God and Christ never Commanded and persecute others that will not? But stand in the Liberty in which God and Christ hath made them free.

And Christ saith, *John* did not bear witness to the truth, and he was a burning shining Light, and ye were willing for a season to rejoyce in his Light, and the Father himself which hath sent me, beareth witness of me; ye have neither heard his Voice at any time nor seen his Shape, and ye have not his word abiding in you, for him whom he hath sent ye believe not, search the Scriptures, for in them you think to have Eternal Life, and they are they which testifie of me, and ye will not come to me that ye might have Life, but I know you that you have not the Love of God in you, how can you believe which receive Honour one of another, and seek not the Honour which comes from God only, *John* 5. 33. to the end.

Now had not these been Baptized with *John's* Water Baptism, who were willing for a season to rejoyce in his Light, which had neither heard the Voice of God nor seen his Shape, and the Love of God was not in them who sought Honour one of another, but not the Honour that comes from God only, and would not come to Christ, that they might have Life; So *John's* Water-Baptism did not make these true Christians, neither did it give them Life, but they that come to Christ and believe in him have Life, and they are the true Christians in whom the word of God abideth, and the Love of God, and such are his Sheep that hear Christs Voice, and seek the Honour that comes from God.

And Christ saith, *I say unto you among them that are Born of a Woman, there is not a greater Prophet than John the Baptist, but he that*

that is leaſt in the Kingdom of God is greater than he, *Luk.* 7. 28.

And Chriſt ſaith, the Law and the Prophets were until *John*, ſince that time namely of the Prophets, and *John* the Kingdom of God is Preacht, and every man preſſeth into it; So you may ſee in the end of *John* the Law and the Prophets, the Kingdom of God is Preacht, and men preſs into it, *Luke*, 15. 16. And the Apoſtle telleth the *Colloſians*, that they were Tranſlated into the Kingdom of God, ſo they were the true Chriſtians, that were Tranſlated into the Kingdom of Gods dear Son, *Col.* 1. 13.

And the Apoſtle ſaith, *Leaving the principles of the Doctrine of Chriſt, or the words of the beginning of Chriſt, let us go on to Perfection, not laying again the Foundation of Repentance from dead works, and of Faith towards God, and of the Doctrine of Baptiſmes*, Heb. 6. 1, 2.

So here you may ſee the Apoſtles and the Saints go on to Perfection, and to bring People to Perfection; and as the Apoſtle ſaith to the *Colloſians*, Chriſt in you the hope of Glory, whom we Preach, teaching every man in all Wiſdom, that we may preſent every man perfect in Chriſt Jeſus, ſo he did not only Preach Chriſt without them, but Chriſt within them, that they might preſent them perfect in Chriſt Jeſus, ſo the Apoſtles Miniſtry made true perfect Chriſtians in Chriſt Jeſus, *Col.* 1. 18.

And again the Apoſtle ſaith to the *Epheſians*, *That Chriſt may dwell in your hearts by Faith, that ye being rooted and grounded in Love*, &c. *Eph.* 3. 17. Theſe were true Chriſtians in Chriſt, and the Apoſtle tells the *Corinthians* if Chriſt be not in you, you are Reprobates, and the Apoſtles which went on to Perfection, leaving the beginning Doctrines, &c. *Heb.* 6. 1, 2. He brought the Church of Chriſt to the *one Lord, one Faith, one Baptiſm*, *Eph.* 4. 5. and ſaith, *As many of you that have been Baptized into Chriſt have put on Chriſt, there is neither Jew nor Greek, there is neither Bond nor Free; there is neither Male nor Female, for they are allone in Chriſt Jeſus, that are Baptized into Chriſt, and have put on Chriſt*, as in *Gal.* 3. 27. theſe were true Chriſtians

And again the Apoſtle ſaith, *That as many of us as are Baptized into Chriſt, are baptized into his Death, therefore being buried with him by Baptiſm into his Death, that like as Chriſt being raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life, for if we have been planted together in the likeneſs*

likeneſs of his Death, we ſhall alſo in the likeneſs of his Reſurrection, knowing this, that our Old Man is Crucified with him, Rom. 6. 3, 4, 5, 6.

Now theſe were and are the true Chriſtians; but ſuch whoſe Old Man is not Crucified, and walk in the oldneſs of the Letter, and are not Baptized into Chriſt's Death, nor Buried with him by Baptiſm into Death, but their Old Man is alive with their Element of Water, and ſome are Baptized and others Sprinkled, and do not love to hear to go on to Perfection, and leaving the Doctrin of Baptiſms, and come to the one Spiritual Baptiſm of Chriſt, that will Burn up the Chaff, and Crucifie the Old Man; But the Apoſtle ſaith, *by one Spirit are we all Baptized into one Body, whether Jews or Gentiles, whether Bond or Free, and have been all made to Drink into one Spirit*, 1 Cor. 12. 13. And theſe are the true Chriſtians. And is not this Spiritual Baptiſm the Baptiſm of Chriſt? And the Apoſtle doth not ſay, they were Baptized or Sprinkled with the Element of Water into one Body, but with the one Baptiſm of the Spirit, which he brought them to, by which they were Baptized into one Body. For the World is not ſo blind, but they may ſee how many ſorts of Bodies there are, and how many ſorts of Baptizers there are with the Element of Water, which doth not bring them into one Body, and the Old Man is alive full of Wrath, Malice, and Envy, one againſt another, uncrucified and unburied. And therefore ſuch cannot be true Chriſtians; except they will have the Old Man to be a Chriſtian, that can cry up the Element of Water, and cannot endure to hear talk of Chriſt's Baptiſm with Fire to Burn up his Chaff and to be Buried with him.

And the Apoſtle ſaith to the *Coloſſians*, *Seeing that ye have put off the Old Man with his Deeds, and have put on the New Man, which is renewed in Knowledge, after the Image of God that created him*, Col. 3. 10.

Now theſe were true Chriſtians indeed; theſe had put off the Old Man, and Crucified and Buried him, as in *Rom.* 6. 4, 6.

And again, the Apoſtle ſaith, *Ye are Compleat in Chriſt, which is the Head of all Principality and Power, in whom alſo ye are Circumciſed with the Circumciſion made without hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt, buried with*

 him

him in Baptiſm, wherein alſo ye are riſen with him, through the Faith of the Operation of God, who hath raiſed up Chriſt from the dead, Col. 2. 10, 11, 12. For theſe were compleat and true Chriſtians, whom Chriſt had Circumciſed in *putting off the Body of Death and Sins of the Fleſh, and were Buried with him in Baptiſm, and Riſen with him,* &c. But the Old Man, with his Deeds, which pleads for a Body of Death and Sin to the Grave, doth not like to hear of the Circumciſion of Chriſt, made without hands, that puts off the Body of Death and Sins of the Fleſh, and of being Buried with him in Baptiſm, and the Old Man crucified, ſo are not like to be compleat Chriſtians in Chriſt the Head, for the Circumciſion made with Hands, and the Baptiſm or Sprinkling with the Element of Water, doth not put off the Old Man and his Deeds, nor Crucifie, nor put off, nor cut off the Body of Death, nor Sins of the Fleſh; therefore is it like ſuch ſhould be true Chriſtians in Chriſt?

And the Apoſtle ſaith, *That ye put off concerning your former Converſation, the Old Man, which is corrupt according to the deceitful Luſts, and be Renewed in the Spirit of your Mind, and that ye put on the New Man, which after God is Created in Righteouſneſs, and true Holineſs,* Epheſ. 4. 22, 23, 24.

Were not theſe true Chriſtians? But you that do ſay, you muſt not put off the Old Man, which is corrupt and imperfect, with his Deeds and Body of Death, while on this ſide the Grave, is not this the Speech of the Old Man? then you are not like to put on the New Man, which is after God created in Righteouſneſs and true Holineſs on this ſide the Grave, and then be ſure you are not like to put him on in the Grave.

Chriſt ſaith, *Be you perfect, even as your Father which is in Heaven is perfect,* Matth. 5. 48. But the Old Man ſaith, there is no perfection here on this ſide the Grave. And the Apoſtle ſaith to the *Corinthians, We ſpeak Wiſdom among them that are perfect,* 1 Cor. 2. 6. Then this Wiſdom is ſpoken among the New Men which are Created after God, in Righteouſneſs, and not to the Old Man, that denies Perfection, and pleads for a Body of Sin and Death to the Grave; and yet this Old Man would be called a Chriſtian with his Old Garments, and his Old Bottle, and Old Wine.

And

And *Peter* ſaith, *As he which hath called you is holy, ſo be you holy in all Manner of Converſation*; *Becauſe it is written, be ye holy, as I am holy*, 1 Pet. 1. 15, 16. And alſo it is ſaid, *without holineſs none ſhall ſee the Lord.* But the Old Man will ſay, this is Impoſſible, that people ſhould be ſo while upon the Earth. No, this Doctrin was preacht to the New Men, *which are after God*, &c. and Believers in the Light, and Children of the Light.

Chriſt ſaith, *Love your Enemies*; but is it likely, that the Old Man ſhould love the New Man, that will put him off, and will not carry him, nor his Old Garment, nor his Old Bottle of Old Wine, and his Luſts and deceitful Deeds, but will put him off, and cruciſie him and bury him? And yet this Old Man would be a Chriſtian in Word, but it is the New Man that is a Chriſtian Indeed in Chriſt; *for as Many as Receive Chriſt, and Believe in him, to them he gives Power to become the Sons of God*; and thoſe were and are the true Chriſtians.

And Chriſt ſaith in *John* 12. 36. *Believe in the Light, that you may become Children of the Light.* But the Old Man ſaith, That Light is a Natural Conſcience, and a Created Light, and a Made Light. But *John* ſaith, *it was the true Light which enlighteneth every one that cometh into the World*; and this true Light of Men is the Life in Chriſt, the Word by whom all things were made, who was before the word Conſcience, or Created or Made Lights, or the Old Man and his Deeds were; *for all things that were made, were made by him*; as in *John* 1, to the 9th. *And he that Believeth, is Born of God, and overcomes the World*, 1 John 5. 1, 2, 3, 4.

And theſe be the true Believers and true Chriſtians; for he that believeth hath the Witneſs in himſelf, and is Sealed with the Spirit of Promiſe, and can ſet to his Seal, that God is true, concerning his Son, and is paſt from the Death in *Adam*, to the Life in Chriſt the ſecond *Adam*, and are Grafted into him, and in him have Eternal Life, and ſo are Entered into Chriſt, their reſt, and are ceaſed from their own Works, as God did from his; and ſo do know that the Son of God is come, and hath given us an Underſtanding, that we know him that is true, and are in him that is true, even in his Son Jeſus Chriſt, and this is the true God and Eternal Life; and theſe were and are the true Chriſtians, as in 1 *John* 5. to the end, though the Old Corrupt Man doth not believe it.

Chriſt ſaid to *Nicodemus*, *Except a Man be born again of Water and of the Spirit, he cannot ſee nor enter into the Kingdom of God.*

Nicodemus ſaid unto Chriſt, *How can a Man be Born again when he is old? can he enter the ſecond time into his Mother's Womb?* So *Nicodemus* in his firſt Birth, and the Old Man in him, could not ſee how he could be Born again; but Chriſt tells him, *That which is Born of the Fleſh, is Fleſh, and that which is Born of the Spirit, is Spirit; And therefore marvel not, that I ſay you muſt be Born again*, John 3. 3, 4, 5, 6, 7.

So theſe ſee, that are Born of the Spirit, the Spiritual Kingdom of God, and are Heirs of it, and do enter into it, that are the true Chriſtians: and as it is ſaid before, as many as Believe in Chriſt, and Receive him, he gives them Power to become the Sons of God; and as many as are led by the Spirit of God, are the Sons of God; ſuch are Born of the Spirit. But the Old Man will ſay it is Blaſphemy, to ſay they are the Sons of God; and yet this Old Man, in the *Jews*, ſaid they were of *Abraham*, and God was their Father, and yet they crucified Chriſt, for ſaying that he was the Son of God, *&c.* So he that is Born of the Fleſh and the Old Man, always did and doth perſecute him that is Born of the Spirit, tho' he may go under the Form and Name of a Chriſtian, as old *Iſhmael*, that old perſecutor, that came under the Form of outward Circumciſion.

And ſuch as ſay we have Preacht or Prophecied in thy Name, and called Chriſt Lord, and he that hid his Talent, and the fooliſh Virgins, that had not Oyl in their Lamps, do you think that ſuch as theſe would not be called Chriſtians, whom Chriſt takes his Talent from, and doth not know, and ſhuts the door againſt, who do not the thing that he commands?

They that have Oyl in their Lamps, that do the Will of God, and improve their Talents, are the true Chriſtians, that enter into the Kingdom, the Joy of the Lord, which are the good and faithful Servants.

Chriſt ſaith, *Freely ye have received, freely give*; and the Apoſtle laboured to keep the Goſpel without charge. And again, Chriſt ſaith, *Swear not at all.* And the Apoſtle *James* he ſaith, *Above all things, my Brethren, ſwear not, neither by Heaven, nor by the*

the Earth, nor by any other Oath; but let your Yea, be Yea, and your Nay, Nay, leſt ye fall into Condemnation. And *John* ſaith, *This is the Love of God, that we keep his Commandments.* So, they that keep the Commandments of God and Chriſt, in doing what he commands them, are the true Chriſtians; but they that diſobey the Command of God and Chriſt, go under the Name of Chriſtians, who ſwear, and make the Goſpel chargeable, and go into evil, and fall under condemnation.

And they that ſay Prophecy is ceaſed, and Revelation is ceaſed, and Viſion is ceaſed, theſe go under the Name of Chriſtians, but the Old Man leads them from the Spirit that God poureth out upon all fleſh; by which Spirit God's Sons, and Daughters, and Servants, and young men, and Hand-maids have their Viſions and their Prophecies, and ſuch are the true Chriſtians; but they that turnthe Grace of God into wantonneſs, and walk deſpitefully againſt it, and live wantonly upon the Earth, ſuch would be called Chriſtians: And concerning ſuch as deny Revelation, the Apoſtle ſaith, *The things of God knows no man, but the Spirit of God. The Natural Man receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned; but God revealeth them unto his People by his Spirit,* 1 Cor. 2. 9, to 12.

And the Apoſtle ſaith, *Gird up the loins of your minds, be ſober, hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt,* 1 Pet. 1. 13. And the Apoſtle ſaith, *Therein is the righteouſneſs of God revealed from faith to faith; as it is written, the juſt ſhall live by faith,* Rom. 1. 17. And the Apoſtle ſaith, *I neither received the Goſpel of man, nor was I taught it but by the revelation of Jeſus Chriſt,* Gal. 1. 12.

And therefore how come you that go under the Name of Chriſtians, that deny Revelation, to know the things of God, and know the true Divine Faith that Chriſt is the Author and Finiſher of, or to know the Grace of God, or the Goſpel of Chriſt Jeſus; for the true Chriſtians did and do know theſe things by the Revelation of the Spirit of Chriſt, and you have got the Words of Grace, Faith, and the Goſpel of Chriſt, but are erred from the Spirit of Revelation, and therefore ye are not like to know them.

And Chriſt ſaid, *No man knoweth who the Son is, but the Father, and who the Father is but the Son, and he to whom the Son will reveal him*, Luke 10. 22. Mat. 11. 27.

So it is clear, if you believe Chriſt what he ſaith, who go under the name of Chriſtians, and deny Revelation, that you neither know the Father nor the Son, nor no man but he to whom the Son ſhall reveal him; for you that deny Revelation, you deny the Means by which Grace, Faith, the Goſpel, and the things of God, and the Father and the Son is known; as the Scriptures before clear.

And Jeſus rejoyced in ſpirit. and ſaid, I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes; even ſo Father, for ſo it ſeemed good in thy ſight, Luke 10. 21.

Here you may ſee, you that deny Revelation, that you are too high in the outward knowledge that muſt periſh, and that earthly fooliſh Wiſdom that is below, that muſt come to nought, and yet you would be called by the Name of Chriſtians: But thoſe Babes were the true Chriſtians, that had the things of God revealed to them, though hidden from the wiſe and prudent of the world, who deny the true Means by which the things of God are known.

And ſuch as the Apoſtle calls *wandring ſtars*, who wandred from the Firmament of God's Power, *Jude* 13. And ſuch as become *a ſounding Braſs or a tinckling Cymbal*, 1 Cor. 13. 1. Which may be pleaſant to the itching ears from the Truth: Do not you think that ſome of theſe went under went under the Name of Chriſtians, though they were out of this excellent way of Love and Charity? And the Apoſtle ſaid, *Now if any man have not the Spirit of Chriſt, he is none of his*, Rom. 8. 9. Now they that have been in the Elements of Water, and taken the Elements of Bread and Wine in remembrance of Chriſt, and have all the Scriptures both of the Old and New Teſtament, and go under the Name of Chriſtians, and if they have not the Spirit of Chriſt, they are none of Chriſt's. And again, the Apoſtle ſaith, *If any man be in Chriſt, he is a new creature*, 2 Cor. 5. 17. *Old things are paſſed away, and behold all things are become new:* So theſe were and are the true Chriſtians in Chriſt, though the Old Man, and the Old Creatures,

Creatures, living in the Old Things with his outward Temple and Worldly Sanctuary and Tithes oppoſe them : But the true Chriſtians *are built up a ſpiritual houſhold, a choſen generation, a holy nation, a peculiar people, that do ſhew forth the praiſes of God, who hath called them out of darkneſs into his marvellous light, and are a holy royal Prieſthood to offer up ſpiritual ſacrifice to God by Jeſus Chriſt*, 1 Pet. 2. 5, 9.

And the Apoſtle ſaid, *Jeruſalem which is above is the Mother of us all*, Gal, 4. 26. Spiritual and heavenly *Jeruſalem* is the Mother of all that are born of the Spirit, and are born of the immortal ſeed, and that believe in the Light, and are children of the Light, and walk in the Light; and the Lord God and the Lamb is the Light and the Temple in this new and heavenly *Jeruſalem*, which is above *Jeruſalem* which is below, with her Temple, Tythes and Prieſts, which is in bondage, with all her Children; but *Jeruſalem* which is above, and her Children is free.

Gooſes, the ſeventh of
firſt Month, 8$^{s}_{9}$.

G. F.

Concerning the Holy Scriptures of Truth.

THE Holy Scriptures of Truth is the trueſt Hiſtory that is upon the Earth, of the Creation of God, and of what God hath done himſelf, and what God hath done by his Prophets and holy Men and Women, and what God hath done by Chriſt his Son, and Chriſt hath done by his Apoſtles, and what God and Chriſt hath done from the beginning of the World in their times and ſeaſons, and what they will do to the end of the World.

And the Scriptures, ſome of them are Hiſtory done in their times, and ſome of them are ſhadows, and figurative and typical of things in their Times, of which Chriſt is the ſubſtance and end; and ſo the Scriptures of Truth is the beſt Book upon the Earth to be read, believed, fulfilled, and practiſed; and

Chriſt.

Chriſt, the ſubſtance of them, to be enjoyed and walked in; ſo the Scriptures were not given forth for men to make a Trade and Merchandice of them, and keep People always in teaching, that they may be always paying, in their own Wills: For no Prophecy of the Scriptures in the old time came by the Will of man, but holy men of God ſpake them forth as they were moved by the holy Ghoſt: And ſo it is the holy Ghoſt that leads into all the truth of them both in the Old and New Teſtament; which holy Ghoſt proceeds from the Father and the Son; and no man knows the things of God, but by the Spirit of God; for it reveals them: And the Scriptures of Truth are the Words of God, and Chriſt the Word doth fulfil them, both in himſelf, and in and to his People, and to the World, that belongs to them; for Chriſt is the Word, the Beginning and Ending, the Firſt and Laſt, and the Saints ſit down in the heavenly places in Chriſt Jeſus, who is ſat down at the right of God, who remains in the Heavens till all things be reſtored. The Apoſtle ſaith, *For* by Chriſt the Word, *God will reconcile all things in Heaven, and in the Earth, viſible and inviſible, unto himſelf in one.* So he brings all things into unity and concord; for Chriſt hath all power in Heaven and in the Earth given unto him, who bruiſes the Serpents Head, and deſtroys the Devil and all his Works; and God hath given him the Heathen for his inheritance, and the utmoſt parts of the Earth for his poſſeſſion; and he will rule them with a Rod of Iron, and daſh them to pieces like a Potters Veſſel, that are not ſubject to him; for all Power in Heaven and Earth is given unto him; and therefore all are to be ſubject to him and his holy Power, who is the holy King of Kings, and Lord of Lords.

The Fourteenth of the Seventh Month, 88.

G. F.

Concerning

Concerning Chriſt the Offering, and ſuch as are Choſen in Chriſt, and have their Names written in the Book of Life before the Foundation of the World.

HOw he hath appeared in the End of the World, to put away Sin; *not that he ſhould offer himſelf often as the high-prieſts,* &c. *For then muſt he often have ſuffered, ſince the Foundation of the World; But now Chriſt once in the end of the World, hath appeared to put away Sin, by the ſacrifice of himſelf,* Heb. 9. 25, 26. That is, in the end of all outward Worldly things, which were Shadows, Types and Figures, not in the end of the Creation, to ſacrifice himſelf to put away Sin.

And the Apoſtle ſaith to the *Corinthians,* 1 *Cor.* 10. to the 11th. Now all theſe things happened to them, (namely the *Jews)* for Examples or Types, and they are written for our Admonition, upon whom the Ends of the World are come.

So here the Ends of the World were come to the *Corinthians,* yet the outward creation was not ended; *He that hath an ear to hear, let him hear.*

And the Apoſtle ſpoke the Wiſdom of God in a Myſtery, even the hidden Wiſdom of God, amongſt them that are perfect, even the hidden Wiſdom which God ordained before the World to our glory, and this is above the Wiſdom of the World, 1 *Cor.* 2. 6, 7.

And again the Apoſtle ſaith to the *Epheſians, Bleſſed be God the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual Bleſſings in the heavenly places in Chriſt Jeſus, according as he hath choſen us in Chriſt before the Foundation of the World, that we ſhould be holy without blame, before him in love,* 2 Cor. 1. 3, 4.

Here you may ſee the Saints that were bleſſed with Spiritual Bleſſings in the heavenly places in Chriſt Jeſus, were choſen in Chriſt before the Foundation of the World.

And again, they that Christ had quickened and raised up together, he made them to sit together in the heavenly places in Christ Jesus, as in *Ephes.* 2. 5, 6.

And again, the Apostle saith to *Timothy*, in 2 *Tim.* 1. 9. *God, who hath saved us, and called us by an holy Calling, not according to our Works, but according to his own Purpose and Grace, which Grace was given us in Christ Jesus before the World began,* (Mark, *Given us in Christ before the World began.)* And again the Apostle saith to *Titus*, Tit. 1. 2. that he was an Apostle of Jesus Christ, according to the Faith of God's Elect, and the Acknowledgment of the Truth which is after Godliness, in hope of Eternal Life, which God, who cannot lye, promised before the World began: And all the Promises of *God* are Yea and Amen in Christ; and in him the Saints sit down in the heavenly Places, and are blessed with the heavenly Spiritual Blessings; and as *John* saith, *All that dwell upon the Earth shall worship the Beast, that arose out of the Sea, whose Names are not written in the Book of Life, of the Lamb slain from the Foundation of the World; If any man hath an ear let him hear,* Rev. 13. 8, 9. *And they that dwell upon the Earth, shall wander after the Beast, whose Names are not witten in the Lamb's Book of Life, from the Foundation of the World;* and they whose Names are written in the Book of Life of the Lamb, will not wander after the Beast that arose out of the Sea, nor the Beast that arose out of the Earth, nor Worship them, but Worship the Eternal God in the Spirit and Truth, that the Beast and the Devil is out of; and that is the standing holy Worship of the holy Eternal God, for they are established upon Christ the Rock.

Rev. 17. 8.

The 14th of the 7th Month, 88.

G. F.

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BRITISH MUSEUM 17 JU 1903

Christ's Lambs Defended from Satan's Rage:

IN A JUST

VINDICATION

Of the People called

QUAKERS,

Their Christian Sincerity, Innocency and Respect to the Civil Government, and the Good Ends thereof, from the Unjust Attempts of *John Pennyman* and Abettors, in his Malicious Book, styled,

The Quakers Unmasked:

Clearly evincing HIS Falseheartedness, Temporizing and Envy against an Innocent People, Peaceable Subjects, certain Prophets and Servants of the Living God herein Commemorated.

Accommodated to the Capacity of every Impartial and Intelligent Reader, by a Lover of Truth and Peace, *G. W.*

Frowardness is in his heart, he deviseth mischief continually, he soweth discord; therefore shall his calamity come suddenly, suddenly shall he be broken, without Remedy, Prov. 6. 14, 15.

Behold he travelleth with iniquity, and hath conceived mischief, and brought forth falshood; he made a pit and digged it, and is fallen into the ditch which he made; his mischief shall return upon his own head, and his violent dealing shall come down upon his own pate, Psal. 7. 14, 15, 16.

LONDON: Printed for Thomas Northcott, in *George-Yard* in *Lombard-Street*, 1691.

TO THE

Impartial and Friendly

READER;

A few Advertiſements relating to *John Pennyman*'s Book, ſtyled, *The Quakers Unmask't*; wherein the Reader is deſired to Obſerve,

FIrſt, That the ſaid Book was ſent in Manuſcript to ſome of Us, in the year, 1677. except ſome Words and Paſſages ſince added, and others omitted in the Printed.

2*dly*. That this Enſuing Treatiſe in Anſwer, was quickly writ in the ſame year, 1677. and kept private for many years, as 'tis ſaid (in a written Note) his has been, with an Intent to publiſh this Anſwer in Print, if *I. P's* Envy ſhould prompt him ſo to publiſh his.

3*dly*. Liberty of Conſcience being eſtabliſhed by Law, this is placed upon his Book in writing, as the reaſon of its now Publication. Which looks as if he envied our preſent

Liberty by his pernicious Book, tending to bring Perſecution again upon us, by rendring us obnoxious to the Civil Government, as much as in him lyes. But we thank God we enjoy the Liberty we have by Law, and that we have cauſe to hope the Government will not be ſo credulous of ſuch odious Invectives againſt Us, as to be influenced thereby to leſſen our Chriſtian Liberty.

4thly. Note that this Enſuing Treatiſe being firſt writ in the year, 1677. thoſe Paſſages in it relating to our Sufferings then, as placed in the *Preſent Tence*, relate to that time, and not to this now, wherein it is Printed: Wherein we now enjoy our Religious Meetings peaceably and free from Perſecution, for which we truly bleſs God, and thank our Superiors in the Government.

5thly. Pleaſe to obſerve, that *I. P.* in his ſaid Printed Book explains [*the Quakers*] by *viz.* [George Fox *and his Party*] and inſtead of *I. P*'s. words in his Manuſcript [*this pretended change of Judgment in the Men that are Quakers, is not to be taken for a change of Judgment in the Quakers.*] He hath it thus in Print, p. 6. *viz.* [*This pretended change of Judgment in* G. Fox *and his Preachers, is not to be taken for a change of their Judgment*] which is ſtill to bring an Odium upon Us, and tending unjuſtly to render Us obnoxious and offenſive to the Civil Government, contrary to our Chriſtian Teſtimony and peaceable Living.

6thly. Inſtead of his own proper Name [*John Pennyman*] which is ſet three times over in his Manuſcript, he hath, [*by Philo Aletheia*] in his Title Page in Print; and afterward *P. I.* five times over in Print; which 2 Letters of his name *are tranſpoſed*, as *he underſtands*, *p.* 13. which with the Publication of his Book ſeems to be placed not upon himſelf, but upon another Perſon *I. G.* So that *John* appears more cunning than innocent in this point: He has his Publiſher and Tranſpoſer of the two Letters of his Name, either to extenuate the fact, or for ſome cover or ſubterfuge for himſelf;

he

he has travelled in pain to bring forth ſuch a monſtrous falſe birth, and accepted of another Perſons Aid to Midwife it into the World, for miſchief and cauſeleſs Revenge. It ſeems when his Book was printed, he had loſt ſome of his Confidence and Zeal for his work, or at leaſt ſome of his Friends had not ſo much for him as he ſeem'd to have when he firſt writ it, in thus varying his Name in his Title Page and Book.

Concerning ſome Paſſages added in his printed Book, p. 10. about *Jer. Ives* his Inſinuation from a Book, titled, *Weſt anſwering the North.* Where he ſaith, *I am unwilling to write out, becauſe I am not willing to expoſe you.* To this *I. P.* unjuſtly cites only a ſmall part of G. *W*'s Reply.——Thus (*in his ſerious ſearch*) " I cannot but obſerve the Man's " Diſſimulation, *&c.* In this implicite kind of accuſing us " to render us more ſuſpicious and obnoxious, than if he " had dealt plainly. And then *I. P.* takes upon him to deal more plainly, by reciting and obſerving ſome Paſſages out of the ſaid Book, *Weſt anſwering the North.* As obſerving (as he ſaith) *with what ſtrange kind of Confidence, deluding and blinding our Proſelites, not daring to do ſo before Authority; but rather down upon his Knees and beg Pardon for his Audacioufneſs and Inſolence, Fallacious doings*, &c. this againſt G. W. To all which we may truly ſay, that we have cauſe to thank God we have more juſt and impartial Men in Authority, and more juſt Judges than *J. P.* for he has dealt very unjuſtly and maliciouſly by *G. W.* in this matter, as if he either ſpoke ſlightingly or aſſented to all thoſe ſayings cited out of *Weſt anſwering the North.* Whereas the contrary is apparently manifeſt in G. *W*'s. very following words, in his ſerious ſearch, *p.* 37. After the words cited *viz.* hereby to render " us *more ſuſpicious* and *obnoxious than if he had dealt plainly.* J. P. unjuſtly leaves out theſe following words [which are explanatory to the matter, *viz.*]

viz.] " especially whilst he accuseth us over and over with " *Justifying the late Wars against the King*, when as that very " Book quoted by him, entituled, *The West answering to* " *the North*, Printed 1657. doth in the whole Tenour of it " severely reprehend those in Power, to wit, *Oliver* and his " Ministers, for their Oppressions, Cruelties and Arbitrary " Proceedings, which they pretended to condemn in those " before them, though there might be some words too harsh " in the said Book as reflecting backward, but with an In- " tent to judge them then in Power: Yet it is to be consi- " dered, as chiefly writ by two Officers or Captains of the " old Army, being Common-wealths Men (as I understand) " who had not as then wholly got over the Warring Spirit, " however did simpathise with our Poor, Innocent Friends, " when they beheld their deep Sufferings, as in some de- " gree sharing with them, though it's probable some re- " mainder of their former sharpness of Spirit was left, " wherein they had been animated by such zealous Chap- " lains as *Jeremy*; yet those Books quoted by him were " extant long before the King's Pardon, which he pretends " so greatly to respect. It appears that these Passages ten- ding to clear us, our Adversary designedly left out, the more to recriminate and abuse us. In *p.* 12. he cites a Passage out of *E. B's.* Works, *p.* 442. " *That all Governours and* " *Rulers ought to be accountable to the People and to the next* " *succeeding Rulers, upon occasion; and that the chiefest of the* " *Rulers be subject under the Law, and punishable by it if they* " *be Transgressors*, &c.

No doubt when our Adversary writ this, he thought he had a great advantage against the People called Quakers; but he argues nothing, nor infers any thing from the words. If his Intention thereby was (pursuant to his general charge against us) to render us guilty of *double Dealing*, *false Heartedness and Temporizing*, this Passage cited by him a-

gainst

gainſt us proves no ſuch thing, but is a plain Indication to the contrary; or if it was to render us obnoxious, he hath miſſed his End. It plainly concerns ſuch Rulers and Governments as were *Elective*, as *E. B.* his precedent words (*for chooſing them by the Conſent of the People*) do plainly intimate, (and it was firſt writ in the Days of the Commonwealth-Government.) And for Rulers (or Repreſentatives) that are *choſen*, being *accountable to the next ſucceeding Rulers, if there be Cauſe*, what has he againſt the matter it ſelf? What could be *J. P's Deſign in this Citation before, without Obſervation or Remark* upon it? If he tells us plainly, and make his Objection, I think it will be no difficult matter then to anſwer him, both on a Religious Account and *ſecundum Hominem*, which at preſent I find no neceſſity for.

Moreover, *Reader*, we find much of the ſame Stuff and envious Quarrels raked up againſt us in divers other Pamphlets as are in *John Pennyman's* Book, particularly in *Fr. Bugg*, another Apoſtate, his Pamphlets, though not ſo largely as in *J. P's*, but as malicious, which are elſwhere anſwered.

In p. 13. he again charges us *with baſeneſs and temporizing, and having out-done and ewen ſurpaſſed the Deeds of the Wicked, that he ſays he is ſtopt, for Words are too ſhort to manifeſt us*, (he ſaith). Whereby it ſeems he wants Words bad enough for us, in ſo much that he is ſtopt (he ſaith): But how is he ſtopt? Does his Envy and Malice riſe up to his Throat, and like to choak him? He has given us Language and Words hard and bad enough to render us as Infamous as he can, as charging us with *ſuch Wickedneſs as can hardly be paralleld, and as great Diſſemblers, Deceivers and Deluders, as have appeared in our Age, Lyers, falſe Prophets, Hypocrites*, &c. But now he wants Words to manifeſt us. The Railery he has bolched out has not manifeſted us; can

he not ſtudy and invent ſome worſe and harder Language againſt us? However, he is far louder in his Clamour and Revilings than in his Proofs.

In p. 13. he reflects upon a Book, entituled, *Truth's Character of Profeſſors, for laying open the Addreſſes and Applications, which others had made to* O. C. *and* R. C. *with long Animadverſions thereupon*; which he falſly ſaith, *was to ſtir up the Powers againſt them*, charging G. F. and his Friends, *as having been moſt highly guilty themſelves of thoſe very things.*

Wherein he hath alſo dealt very unfairly and unjuſtly; we do not believe there was any ſuch Deſign in *W. C.*'s ſetting out that Character as either to defame others, or to ſtir up the Powers againſt other Profeſſors, but that it was to ſhew their Prieſts, *&c.* their manifold Flatteries and Temporizing in their ſuperlative Characters, Applauſes and Addreſſes, which he cannot parallel from our Friends Applications either then or ſince.

In p. 14. our Adverſary again deals very unfairly and unjuſtly by *G. W.* about ſome of our Friends, ſaying, They give forth Writings from the Immediate Eternal Spirit of God, and by the ſame Spirit and Power that was in the Prophets, Chriſt and Apoſtles; unto which he falſly adderh, *viz. And their ſo ſpeaking* (*G. W.* ſaith) *is of as great Authority as the Scriptures and Chapters are, and greater.* His Words, [*and their ſo ſpeaking*] are *J. P.* his own Abuſe and Perverſion; where did ever *G. W.* ſay, That the Quakers, *ſo ſpeaking of* their own Books and Writings, is of ſuch Authority? He denies the Compariſon and Charge, as ſtated; and I, the perſon concerned, do ſolemnly declare, It was never in my Heart, Judgment or Intention to undervalue the Holy Scriptures of the Old and New Teſtament; but to eſteem them not only as given by Divine Inſpiration, and to prefer them before all other Books and Writings extant

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in the whole World. *J. P.* injuriouſly miſtates the Caſe, and leaves out the explanatory part of *G. W*'s Anſwer in that Caſe; and *J. P.* has been better informed therein, than now he repreſents it. Therefore Impartial Reader, pleaſe to take our Anſwer in this Caſe, as it is laid down in our Book, Entituled, *the Chriſtianity of the People called Quakers Vindicated*, p. 13. " We always confeſs the " Holy Scriptures of the Old and New Teſtament to be " given by Divine Inſpiration, and prefer them before " and above all other Writings or Books, and in no wiſe " queſtion the Truth of them; yet we muſt needs allow " the Holy Spirit (from whence they came) the Preference, " and its immediate Teaching and Speaking in the Soul, " as of greater Efficacy, Power and Authority to that Soul, " than the bare Writing or Scripture without, or only " Reading thereof, though it contain the ſame Words im- " mediately taught. And ſo Chriſt and his Apoſtles li- " ving, and powerful Preaching in and from the power- " ful motion of the Holy Spirit, as being of greater Effica- " cy, Power and Authority, than the outward Writing or " Scripture it ſelf, ſimply or abſtractly conſidered, as diſtinct " from that Spirit, though the words preached and the " words written may be the ſame: For the Goſpel as li- " vingly preached, *came not in Words only, but alſo in Power,* " *and in the Holy Ghoſt*, 1 Theſſ. 1. 5. For the real Autho- " rity, Efficacy and Service, the Holy Scripture has upon " a Soul, is from the Holy Spirit or word of Life, giving " the true belief and right underſtanding thereof.

Again our Adverſary proceeds to give Judgment and Sentence againſt us, as *helping forward our own Deſtruction*, and preſumptuouſly addeth theſe words; *and ſeeing there is no hopes of their Repentance or Forbearance (all other ways or means that have been uſed proving ineffectual) It's now thought meet thus to expoſe them*, &c. p. 14. Thus he has pro-

ceeded to give Sentence upon us, and to juſtifie his manner of expoſing of us, and Printing his Invective againſt the People called Quakers.

His Self-contradiction is notorious, where in *p.* 15. he ſaith, *I abhor that Practice, that is, to render us obnoxious to the Government*, when but in the Page before, he concludes that *there being no hopes of our Repentance, it's now thought meet thus to expoſe us* (as he has done) though he ſeems to extenuate his own Fact and Concern therein, by placing the Publiſhing and Printing of it upon another Perſon. Now he is for expoſing and doing what miſchief he can againſt us, having preſumptuouſly given Sentence of our Deſtruction, poſitively concluding, *that there is no hopes of our Repentance.* The Lord rebuke the Inſolency, Pride, Preſumption and Envy of this gain-ſaying *Luciferian* Spirit. For what end does *John Pennyman* come ſo often into our Meetings, to Preach and make a noiſe among us, ſmiteing and reflecting upon the Teſtimonies of the Servants of Chriſt, exalting himſelf as Judge over all? What can his end be therein? It cannot be to Preach us unto Repentance, which he has already judged there is no hopes of; neither can We and our Friends receive him as either Prophet or Miniſter of Chriſt, though he intrudes himſelf as into the place of ſuch an one, or at leaſt as if he would have People believe that he had ſome ſpecial Commiſſion: But he appears ſo very empty dry and dead, that the leaſt Child of Light doth ſee him, and his forced preſumptuous Meſſages to be both void of Life and Charity, as well as of Faith and Hope; having no Hope of their Repentance to whom he Preaches. He hath told us, *the Righteous are as bold as a* Lyon; but where was his Boldneſs in the times of our late Sufferings and Perſecutions when the Informers were abroad? He came not then to Preach, Propheſie, or reprove among us; he would then rather keep obſcure, than forfeit his

his 20 or 40 *l.* for Preaching in our publick Meetings. To whom I conclude, Oh *John*! mayſt thou yet be humbled unto Repentance: Mayſt thou yet find a place of Repentance for thy great Envy, and all thy hard Speeches againſt the Lords Servants and People: My Soul yet deſires thy Repentance, if a place be yet to be found, that thy Gray Hairs may not go down to the Grave in Sorrow and Contempt; thy days are haſtning towards a Period, recollect thy Self and conſider thy ways, and the evil and miſchief thou haſt attempted and done againſt the Lord's Heritage and Servants, not only againſt the Living, but alſo againſt the Dead, who are at reſt in Chriſt: The Lord open thine Eyes and haſten thee to ſeek Repentance, if it may ſtand with his good Pleaſure, otherwiſe thy Deſtruction haſtens: Remember and think of it.

From a Friend to Truth and thy poor Soul,

London, the 14th.
1ſt. Month, 169⅟₁

G. W.

B 2 THE

The Principal Paſſages

OF A

Letter ſent to a Friend,

And here placed for a

PREFACE.

Dear Friend *J. O.*

SInce that thou madeſt Enquiry of me concerning the Book in Manuſcript, entituled, The Quakers Unmasked, *&c. what we thought to do in it.*

This is to acquaint thee, That though ſuch kind of Controverſies are not deſirable nor pleaſant to me, any more than to thy ſelf, whom I know to be a Man of a peaceable Spirit; and unwilling, as well as I, that the Religion of us and all Conſcientious Diſſenters ſhould be expoſed to open Contempt by ſuch Controverſies, and raking up Occaſions: Yet upon a ſerious and ſtrict Examination of the ſaid Book, with the principal Quotations, Obſervations and Argumentative Paſſages; I, with ſome others, have been ſtirred

ſtirred up and enabled by the Lord, out of a Holy Zeal for his Truth and People, and from a Neceſſity laid upon us, to draw up and compoſe an Anſwer to the ſaid Book. First, *To reprehend his Envy and Malice:* *And* Secondly, *To vindicate our Innocency towards the Government, and Conſiſtency of our Addreſſes to the King, with our Principle and Converſations, as a People from the beginning. And for thy Information take the following Account and General Notes of our Proceeding and Senſe in this Matter,* viz.

That we have an Anſwer in Manuſcript, already prepared, to John Pennyman's *late Book in Manuſcript, not willing to publiſh it until he firſt give us occaſion, by publiſhing his; and that therein we have by ſufficient Demonſtration proved him guilty of apparent Lyes.* I. *In the general Charge againſt the People called Quakers.* II. *Againſt Particulars; as alſo of moſt groſs Hypocriſie and Contradiction to himſelf, Malice and baſe Temporizing, and manifeſt Falſhood in divers Particulars as to Matters of Fact, in clamouring againſt the People called Quakers, for their Declarations and Addreſſes to the King, of their peaceable Intentions,* &c.

All his Allegations and Retortions upon any other whatſoever cannot excuſe (nor hold parallel with) himſelf, as to matter of Fact.

His Unjuſtneſs in making General Reflections from ſome Particulars.

That we reſerve our Anſwer in readineſs for publication if his Malice, prompts him to publiſh his, not deſiring or expecting any Mercy from him.

That

That his Book, ſome of the Perſons concerned in it do detain it, being to be communicated according to the Title-page.

That his Book, if publiſhed, may be prejudicial to thouſands of Innocent Unconcerned People in this Nation.

And no Advantage to the Author, but to his great and utter Diſgrace, Shame and Contempt, in the Eyes of all ſorts of Moderate Indifferent People, it tending to beget Jealouſies and an evil Eye in the Rulers, and may bring in queſtion all Religion under the Name of Diſſenters, &c. if the Lord prevent not.

That if John Pennyman *will not be reduced to Chriſtianity, but proceed on in his Work, to render us obnoxious to the Government (which is the tendence of much of his Book) ſome of our Friends, out of their Zeal for God and his Truth, Religion and People, are reſolved, through God's Aſſiſtance and with his Permiſſion, further to detect and unmask him, until he learns ſo much of Morality and common Civility as to live peaceably among his Neighbours, and lay aſide this his Factious and Turbulent Work againſt peaceable Subjects:*

This in haſt at preſent;

The 29th of the 9th Month, 1677.

I am thy aſſured Friend,

G. W.

Chriſt's

Chriſt's Lambs defended

FROM

SATAN's RAGE.

HAving lately had ſome Opportunity and Occaſion to view a Book in Manuſcript, entituled, *The Quakers Unmasked*, ſigned by *John Pennyman*, and charging the People called Quakers with *Double Dealing*, *Falſheartedneſs*, *Contradictions*, *Confuſions and Temporizing*, *ſuch Wickedneſs as can hardly be Paralleld, as great Diſſemblers*, *Deceivers*, *Deluders of the People as have appeared in this our Age*, *Lyers*, *Falſe Prophets*, *and to be avoided and witneſſed againſt*, *Deceitful Workers*, *Hypocrites*; charging *G. F.* to be *one of the greateſt Hypocrites and Deceivers in this Nation, deceiving the People*, threatning him with *cutting down*, &c.

Here's a hideous out-cry, but the Falſneſs and Malice thereof will appear anon, when we come to his pretended Proofs, which conſiſt of Collections taken out of their own Writings (as he ſaith); which he hath ſo placed, that he ſaith, *thoſe of the meaneſt Capacity may eaſily diſcern and ſee them to be as great Diſſemblers, Deceivers and Deluders as have appeared in our Age*: And for all this he pretends the Diſcharge of his own Conſcience. His placing his Collections to make his Charge obvious againſt the People called Quakers, are in two Columns about *Contradictions and Temporizing*; and this, as relating to the ſeveral Revolutions and Governments ſince we were a People, together with *ſome Obſervations thereupon by another Hand* (as he ſaith); but we have only *Joh. Pennyman*'s Name to the whole Charge, ſo that what other Hand ſoever it was that has helped him to compoſe this Piece of Malice, he has eſpouſed the whole Matter, not only againſt

againſt particular Perſons, ſome dead and ſome alive, but alſo againſt the People called Quakers in general; wherein his deadly Malice hath exceeded all common bounds. And yet upon his Paper againſt *G. F.* he has placed this Note in the Margent, viz. *But is this to render him obnoxious to the Government? No, I abhor that Practice; but baſe and ſelf ended Spirits are to be humbled,* ſaith he.

Now I affirm, and it may be obvious to any unbyaſſed and intelligent Readers, that *John Pennyman* hath ſhamefully lied, diſſembled and temporized; lied and diſſembled, in pretending that he abhors that Practice of rendring us obnoxious to the Government; for a very mean capacity may ſee, that the tenour of his work is to render us obnoxious; and particularly it is more apparent in certain paſſages, as 1. from a Paper of one of our Friends, he queſtions us all in theſe words, *viz. How dare theſe Men appeal to the King and Council's Conſciences that they are harmleſs, and would do them no harm,* &c. p. 9. Now is not this to render us obnoxious as not being harmleſs, but ſuch as would do them harm? And yet this is the Man that *abhors ſuch a Practice as* rendring us *obnoxious* to the Government. 2*dly.* Whereas in the Quakers Plea, 'tis ſaid on the behalf of the Quakers, that though "ſome that are now called Quakers were once in the Army a-"gainſt the King, when their Knowledge and Judgment were "not otherwiſe fram'd, *&c.* yet being altered in their Judgments "to the contrary, and that it is not lawful in the Adminiſtrati-"on of the Goſpel, to go to war with carnal Weapons, and that "there is now no danger of us, and now we are all of that mind, "*&c.* Upon this I paſs this Note, viz. *that this pretended changed Judgment in the Men that are Quakers, is not to be taken for a change of Judgment in the Quakers.* &c. Oh Malicious Inſinuation! Is not this to render us obnoxious to the Government, as to make them believe, for all this, that the Quakers count it lawful in the Adminiſtration of the Goſpel, for them to go to War with carnal Weapons? Yea, that themſelves may take up Arms and fight againſt the King, as ſome have done in the former Wars, before convinc'd and brought under the Goſpel Adminiſtration? And what is all this but to render us the very People called Quakers as vile, perfideous and obnoxious to the Government, as he could poſſibly do? And not only perfideous to the Government, but to their own Goſpel Profeſſion and Principle; and what's the

Nature

Nature and Tendency hereof but to influence and incenſe the preſent Government with an evil Eye, and prejudice againſt us, to ruin and deſtroy us; as a People not fit to live in a Commonwealth or under any Government; but that bleſſed be the Lord our God, he hath raiſed a better perſwaſion and ſenſe of us in the Hearts of many in Power, with reſpect to our peaceable Converſations, which loudly have all along proclaimed our Innocency and Clearneſs, from ſuch Faction and Perfideouſneſs againſt the Government (under which we live) as this Apoſtate Adverſary would maliciouſly inſinuate, ſo manifeſtly contrary to his own pretences, *as abhorring the practice of making us obnoxious to the Government.* 3*dly*. Againſt the People called Quakers, he obſerves, *that they formerly exhorted Men to fight and would fight themſelves; and now deny all fighting on any pretence, is to be imputed to their temporizing and deceit.* See here again how baſe and contradictory he is to himſelf; his objection lyes chiefly againſt their denying *all fighting or to fight themſelves*; for this he cries out of *temporizing and deceit*: Is not this ſtill to render us obnoxious? Let the Impartial judge, and ſee how he endeavours to invalid and bring contempt upon all our Declarations and Applications to the King and Council, for our Innocency and peaceable Living under the preſent Government, according to the practice of the Primitive Chriſtians. To his Accuſation, *that they (viz.* the Quakers*) formerly exhorted Men to fight, and would fight themſelves.*

I utterly deny it as a Slander, and put the Queſtion to him; *John*, waſt thou of ſuch a Principle whilſt thou own'd the Quakers, as to fight thy ſelf and exhort others thereunto? If thou waſt, it was time for thee to be gone as one not of us. We know none ſuch in our Society; ſo its moſt wicked and unjuſt to charge us *as a People therewith*: Another Inſtance he has in his Obeſervations of this kind, *viz. again touching fighting, they have taken care to record what one of their Miniſtry ſaith; we directed all People to the Spirit of the Lord God in them, and if that led them to fight, I had nothing againſt it*, for this he quotes Fol. 4. but tells us not what Book. This I do greatly queſtion, *for I never read it that I know of*; however I cannot believe without better evidence, that any Miniſter of ours did ever preach ſuch Doctrin to Friends or People, as *that the Spirit of the Lord might*

lead them to fight with carnal Weapons, &c. ſince our Teſtimony and Judgment has always been to the contrary; to wit, that our Weapons are not carnal but ſpiritual, and mighty through God; and we wreſtle not with Fleſh and Blood, but with ſpiritual wickedneſs; and we war not after the Fleſh nor with a carnal Sword, but with the Sword of the Spirit, which is, the word of God.

And if any one hath writ to any in Power, to this effect, *viz.* " That if they would walk with the Lord and preſerve his Peo- " ple, the numberleſs number of this now diſtreſſed People " would be to them a Strength, and ſtand by them in the day of " Trouble, and be a Defence unto them according to what is " cited. * Howbeit this is not a Proof that the People called Quakers, intended to fight for *R. Cromwel* or any in Authority, ſeeing there are other and better ways of defence for a Government, than fighting by carnal Weapons, as Righteouſneſs which exalts a Nation; the Prayers and Faith of true Chriſtians and Believers, which was the Mind and Practice of the Primitive Chriſtians for thoſe in Authority; not excluding their civil Contributions, Taxes, Cuſtoms and Dues, which has been our Practice to pay, ſince we were a People; and that Nations and Governments are not always defended by fighting, carnal Weapons, *&c.* but by a better way and means, to wit, the fear of the Lord according to his Law; obſerve this inſtance in the time of King *Jehoſaphat*'s Reign, when he ſought to the Lord God, the Lord eſtabliſh'd the Kingdom in his hand, and when he cauſed the Law of the Lord to be taught in *Judah*, that the fear of the Lord fell upon all the Kingdoms of the Lands; they made no war againſt *Jehoſaphat*, ſee 2 *Chron.* 17. and 10. and *Chap.* 20. 29, 30. therefore the fear of the Lord and his Power, was and is a better Defence to a Kingdom or Nation, than Wars and Fighting.

* (This he ſays, *G. F.* and *E. B.* told *Rich. Protector*, and quotes *good Council and Advice*, p. 44. Which is a Falſhood touching *G. F.* for that was none of his Paper, *nor his Words or Stile*; here he has falſly entituled that to *G. F.* which was none of his.)

Now having proved from a few Inſtances, what a manifeſt Hypocrite, and malicious Temporizer *John Pennyman* is (as alſo his obſcure Agent, who writ his Obſervations) I ſhall proceed

to

to evince more of his Falſhood, Slander, Baſeneſs and Shallowneſs in his Reflections and Obſervations, not looking upon it a ſufficient Vindication of our ſelves and our Innocency, only to diſcover his Malice, Out-rage and Inconſiſtency; but I have ſomething to demonſtrate on the behalf of our Judgment, Practice and Converſation, as we are a People which any indifferent and unprejudiced Reader may eaſily perceive or diſtinguiſh from his envious Objections and Invectives, and how conſiſtent we are, and have all-a-long been in our Judgment and Practice, having ſtill the Teſtimony of a Good Conſcience to rejoyce in both in the Sight of God and Men, both with reſpect to the Kingdom and Government of Chriſt, as head over his Church, and Law-giver to his People, and to the Governments among Men.

Firſt then, to his Preface, on which much of his Work had a Dependence, where he thus proceeds, *viz. When I have conſidered how the Quakers have Writ and Printed againſt the Presbyterians, Independents, and others, for being ingaged in the Late Wars,* &c. *it hath exceedingly amazed and aſtoniſhed me, That they who were ſo great Juſtifyers and Encouragers not only of what had been done in the Late Wars, but alſo did Incite, and Encourage thoſe that were therein ingaged, not to leave off until they had ſet up their Standard at the Gates of* Rome, &c. *And yet for them to upbraid others with that which themſelves for many Years were ſo deeply concerned and engaged in,* &c. *who had not been more engaged, if ſo much, as themſelves, in the late Wars——When they themſelves had been ingaged in the ſame Cauſe and Quarrel with thoſe whom they now ſo much reproach,* &c. Thus far *J. P.*

To all which I do conſcientiouſly anſwer, that he hath moſt groſly and palpably belied the People called Quakers in theſe Paſſages divers ways: Firſt, in rendring them, without exception of Perſons, not only Juſtifiers of the Late Wars, and of what had been done therein, without exception of Things done; but alſo equally concerned with the Presbyterians, Independents and others therein.

Secondly, In rendring the People called *Quakers, as being as much (or more) ingaged in the Late Wars as the Presbyterians, Independents,* &c. When in the Time and Heat of thoſe Wars, the

The War began in 1641, and in the Year 1648 the King was beheaded, and all this while no Quakers heard of in the Nation, nor till about 50, 51, or 52. when there was no Wars in *England* for them to be concerned in; How false then is *J. P.* to say, The Quakers were as much or more concerned in the War against the King as any other?

People called Quakers were not a People, nor so gathered and constituted as a People, under that Name, Principle or Profession as now, as 'tis well known in this Nation; whereas 'tis not unknown, That both Presbyterians, Independents and some others, were both gathered and constituted as distinct Peoples, and as such both Ministers and their People, many of them concerned in the Late Wars, how far both in Preaching, Subscriptions and Actings, is also well known (yet hope that some of them have learned better things ere this time a Day) so that in this Case there is a vast disparity between them and the People called Quakers; therefore the very Ground and Foundation of *John Pennyman*'s Quarrel against us in this Matter (as being so greatly ingaged in the Late Wars, and Justifiers of what had been done, that is, all that was done) in those Wars; This I affirm to be a great Lye against the People called Quakers, and yet grant him, That divers who have been since, and now are of us the People called Quakers, have formerly been concerned in the Late Wars, while under the Notion of Presbyterians, Independents, Anabaptists and other Perswasions; yea many also who served the King in those Wars, until they became better principled and of another Spirit, through the Appearance of the Day of Christ and his Power unto them, whereby many were made not only to lay down their Commissions and Offices, desert the Army, relinquish Fighting, but also to break their Swords, Spears, and other Weapons of War, and to convert them into necessary Uses, according to that Evangelical Prophesie of *Esaiah*, ch. 2. as knowing that Christ's Kingdom is not of this World; and therefore his Servants must not Fight, and at his Command every one must put up and lay aside their Swords as well as *Peter*, yea *Peter* must not fight for Christ, but suffer with him, if he intends to reign with him. Here many, who had been concerned in those Battles that were with confused Noise and Garments rowled in Blood, are now come to that which is with Burning and Fuel of Fire, in order to the Consumption of

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all that Fuel, Luſt, Pride, Enmity and Ambition, from whence Wars have riſen, and which have been the original Cauſe thereof, though many were zealous and conſciencious, according to what they believed, in thoſe former Wars, even of thoſe ſeveral Perſwaſions before-mentioned; and my ſhewing our Adverſary's Falſneſs in his Compariſon between the Quakers and Presbyterians in this Caſe, is not to vilifie or reproach them or any others, becauſe concerned therein, hoping ſome of them are now better informed, but am neceſſitated to mention them in this Caſe, to ſhew the Diſparity and Falſneſs of this Adverſary's Compariſon, who now appears as a rigid Perſecutor, to take up and maintain a diſtinct Quarrel againſt us, for the Presbyterians and Independents againſt the Quakers, as for not only upbraiding, but reproaching and vilifying them, *for being ingaged in the Late Wars*, while he falſly ſaith, *We were ſo great Juſtifyers and Incouragers of what had been done therein:* Hereupon, as the principal Occaſion of all his Quarrel after, his charging us with *the moſt revengeful and higheſt aggravating Terms that was poſſible for our Pen to expreſs*; He thus proceeds, *viz. witneſs thoſe Words to the Nonconforming Miniſters, in anſwer to Mr.* Faldo, *viz.* "But why, "poor Nonconformiſts, after all theſe preached-up Battles, *&c.* "Again, they are true Goſpel-Miniſters, whoſe Goſpel is Peace "on Earth, and good Will towards Men, and not Garments rowl- "ed in the Blood of Kings and Princes, Rulers and People, no "worldly Armies, Battles, Victories, Trophies, Spoyls, Seque- "ſtrations, Decimations, and the like, *&c.*

And then *J. P.* as a Perſon highly diſguſted at this and as greatly ſimpathizing, or rather temporizing with the Presbyterians, Independents and probably ſome of his private diſcontented Counſels or Cabals, to aggravate this particular Inſtance againſt the People called Quakers, he addeth theſe Words, *viz. What people, ſetting theſe aſide, could have had the Face and Confidence to have writ ſuch Language as this? certainly not any, eſpecially when they themſelves had been engaged in the ſame Cauſe and Quarrel*, &c.

Firſt, let it be here noted, That *John Pennyman*, in his great Zeal for the Nonconformiſts, and enmity againſt us, hath ſtill proceeded upon his great Lye againſt the People called Quakers, ☞ *As what People, ſetting theſe aſide, could have had the Face, when they themſelves had been ingaged in the ſame Cauſe?* See what an apparent Lye this is, and I charge him with it, To prove

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where the People called Quakers were ſo ingaged in the ſame Cauſe, as to preach up Battles, Spoils, Plunders, &c. Garments rowled in the Blood of Kings, Princes, Rulers, and People worldly Armies and Battles, Victories, Trophies, Spoils, Sequeſtrations, Decimations, &c. from which he doth not vindicate and acquit *John Faldo* and his Brethren, but only cries out of Reproach, Revengeful and Aggravating Terms, vilifying, &c. Such an Agent have the Nonconformiſts as *John Pennyman*, who inſtead of vindicating them from theſe Matters commemorated againſt them (on their occaſion firſt given) he belies the people called Quakers, as being ingaged in the ſame; and as if *John Faldo* and his Brethren were ſo big and eminent in *John Pennyman*'s Eyes, and ſuch awful and formidable Perſons, he put this admiring queſtion, *viz.* What people, ſetting theſe aſide, could have had the Face and Confidence to have writ ſuch Language as this? Oh wonderful! is *John Faldo* and his Brethren, the Nonconformiſts, grown ſo potent, ſo awful, ſo auſtere or formidable, that it is ſuch a dangerous buſineſs to affront them, by reminding them of their former Concerns in the Late Wars, their preached up Battels, &c. even at ſuch a Time when *John Faldo*, *Thomas Hicks* the Baptiſt Forger of Dialogues, and others, both Presbyterians, Independents and Baptiſts, and their Learned and Reverend one and twenty Divines, as they call them, have endeavoured with all their Force not only to unchriſtian us, but to render us as odious and obnoxious in the Face of the Nation, not only to Religion, but to Government, as poſſibly they could, with their Pens, as *Cheats*, *Impoſtures*, *yea the vileſt of Men*, thus putting us in Bear-skins, to make People deſtroy us in the open Streets, or as if they would ſwallow us up at once; witneſs the muſtering up their Forces at *Barbican*, *Thomas Hick*'s Dialogues, *J. Faldo*'s Quakeriſm no Chriſtianity, and his Vindication thereof, there rendring us as *inconſiſtent with Human Society*, *deſtructive of Government*, &c. *in our Principles*, wherein ſome Baptiſts and other perſecuting Spirits, plainly ſhewed its Sting and Venom, but it cannot penetrate our Armour of Light nor hurt us. Theſe Occaſions againſt us, *John Pennyman* is pleaſed to take no notice of, and yet counts it a heinous piece of Confidence, to remind ſuch Nonconformiſts of their former Preachings, of Battles, Sequeſtrations, &c. contrary to the Goſpel of Peace and good

Will

Will towards Men, wherein *John Pennyman* himſelf dares not adventure to excuſe them, though now he ſtrikes in with them againſt us; however he may ſee that there are ſome among us, that has the Face and Confidence, to oppoſe both *John Faldo*, *Thomas Hicks*, and *John Pennyman*, in their great Enmity againſt us; and I do not ſee that *John Pennyman's* eſpouſing their cauſe and quarrel, and abuſing us as he hath done, will ſtop our Pens, conſidering the many occaſions given againſt us, not only in their late Invectives, but alſo in the former cruel Perſecutions and Sufferings (which many of us indured) both by Presbyterians and Independents, their Miniſters, Magiſtrates and People in *Oliver Cromwel's* days: Yea, how many cauſed they in thoſe days to be Impriſoned till Death, Stocked, Whipped; beſides the Stoning, Beating and Abuſing by the rude Multitude, when incenſed by their Miniſters and Leaders, *&c.* of theſe things *John Pennyman* cannot be altogether ignorant; nor of the Profeſſors in *New-England's* Cruelty, in putting ſeveral of our faithful Friends to death for their righteous Teſtimony; whoſe innocent Blood the Guilty there, have not waſhed their hands of, nor have they here given a publick Teſtimony againſt that cruelty, that we know of. So let *John Pennyman* conſider what credit he will gain, by cloſing in with ſuch Presbyterians and Independents. I wiſh both he and they who are alive, may examin themſelves and repent, and if he and they be ſtill of the mind that our Pen hath been too ſharp, we are ſure their cruel Hands, their Goals in Old *England*, and Gallows in *New-England* have been far ſharper. And now with their malicious Tongues and Pens (not having Power to perſecute as before) by their Forgeries, they would make the World believe that we are *no Chriſtians*, &c. but we are better known to Chriſt and honeſt Men: As alſo our ſo much bearing and ſuffering *John Pennyman* and his Party, in their publick outrage and frequent diſturbances and interruptions in our Meetings, without exerciſing or ſeeking Revenge againſt them, being ſo far from encouraging any to beat or lay *violent Hands* on them, that we have laboured to quiet thoſe People, that have had much ado ſometimes to keep their Hands off them, by reaſon of their turbulent Provocations; all this ſufficiently evidences that our Principle and Spirit is againſt Fighting, for I am confident, that had *I. P.* look't on us as Fighters, *&c.* he

durſt

durſt not have adventured to have given us ſuch frequent and publick occaſions of Provocation, as he and his Party have done, which he knows his Friends the Nonconformiſts would not ſuffer in their Aſſemblies, but would have paid him and his Company off to purpoſe, had he abuſed them and their Meetings, as he hath done us and ours.

And to manifeſt *John Pennyman* and his two or three late Followers and Diſciples, what hideous diſturbances have they frequently made, in ſome of our publick Meetings in *London*? And more particularly his Diſciple *B. Boyce*, who hath ſhewn a very venerable reſpect to him, and *T. P.* little leſs for him, in proclaiming him openly to be an upright or ſincere Man; and yet this *John Pennyman*'s upright Man, after his various attempts to the Magiſtrates, to ſwear the Peace againſt divers, that never did or intended him harm, his outrage and violence in ſeveral Meetings has been notorious. And *John Pennyman*'s own Envy ſurpaſſes all this againſt the People called Quakers, in rendring them obnoxious to the Government (contrary to his own pretence) as will yet further appear.

Now we come to his pretended *Contradiction and Temporizing*, unjuſtly charged upon us the People called Quakers from our Writings, which as he reckons are ſo placed, *that thoſe of the meaneſt Capacity, may eaſily ſee them to be as great Diſſemblers, Deceivers and Deluders of the People*, &c. and this hideous outcry and clamour he makes, as 1*ſt*. wherein he ſet *G. Fox* againſt *G. Fox*. in his judgment concerning *Kingly Government*; and withal let it be remarked, that his Obſervations and Objections are chiefly made againſt thoſe Declarations, made to the King and preſent Powers, ſignifying our innocent Intentions of living peaceably under their Government, our honouring the King, *&c.* Againſt this lyes the charge of *Hypocriſie, Temporizing and Apoſtacy, &c.* But why ſhould it become a heinous crime in his view, for Subjects to ſignifie their Intentions of peaceable Living, and reſpect to a King or Kingly Government, although ſome of them have formerly expreſſed a Fear and Zeal, as he grants, about Kingly Government, which is thus to be underſtood, *of an Earthly oppreſſing King*; as it was feared ſome in *O. C*'s. days would have conſtituted and ſet up, when they were doting for an earthly King to eſtabliſh and impoſe their own Religion upon the Nation contrary to their great pretence to Jeſus Chriſt his Headſhip and

Kingſhip

Kingſhip over the Church; this was the very thing for which *G. F.* and others fore-warned and reprehended them † Now where's the contradiction? Is it between oppoſing an earthly Kingſhip over a Chriſtian Church, and owning Jeſus Chriſt as the only King, Head and Lawgiver to his Church? Sure no true Chriſtian nor reaſonable Man will conclude a contradiction here. And where's the *Temporizing or Apoſtacy*? Have we ever declined Chriſt's Kingſhip over his Church throughout the whole World, and ſet up an earthly King over the Church, inſtead of Chriſt? We affirm we have not, and this is our preſent caſe, ſtill having this diſtinction between Chriſt's Kingly Office over his Church in Spiritual Divine Matters, and the Office of National Kings or Rulers in Civil Matters; it having been always our principle to render to God his dues, and to *Caſar* his dues diſtinctly. But to come more particularly to the buſineſs objected againſt us, as contradiction and temporizing, *&c.* the matter lies here, *viz.*

† Note that the words that moſt tended to clear *G. F's.* intent in this matter, *F. P.* very unfairly leaves out, as after *Earthly King*, he leaves out, (*and earthly Powers, and will change as they change*) As alſo, (*have put out Chriſt, and would not have him to reign*) theſe words he leaves out. As alſo, after (*all Kings made in Mens earthly wills*) he leaves out (THAT WILL NOT HAVE CHRIST TO REIGN) Theſe with ſeveral other material paſages, hath *F. P.* very diſſingenuouſly left out of thoſe ſeveral paſſages quoted by him, writ long before the K's. Reſtauration, tho' Printed the year before.

Between what one formerly ſaid, ſome time before the King was Reſtored, viz. *do not the Prieſts and Presbyterians*, &c. *cry for an earthly King? Are not all theſe Elders Chriſtians, that will dote ſo much of an earthly King, Prayers againſt Chriſt? And the Quakers declaring ſince the King was reſtored*, viz. "*that our Intentions* "*and Endeavours are and ſhall be good, true, honeſt and peaceable* "*towards the King and preſent Governours, and that we do love and* "*honour them*, &c.

Where's the contradiction here? Is it between warning Profeſſors of going to ſet up an earthly King in Chriſt's ſtead, *and* declaring our honeſt Intentions towards the King, *&c.* after brought in and ſet up by a providential Hand of God? Or does it follow that becauſe ſome of us have declared, a diſlike of having a rigid perſecuting King ſet over us, to intrench upon Chriſts prerogative, that therefore we muſt not ſubmit to the over-ruling Hand of God in bringing in a King, whether in

Mercy or Judgment, or both? We ſhall not diſpute that now; muſt we be counted Temporizers, for quietly ſubmitting to the over-ruling Power of God in this matter? See how obnoxious our Adverſary renders himſelf; for thoſe who formerly feared it would be worſe for the Nation to have a Monarchy, as to *Impoſitions*, &c. he hath this Salvo, *that it was out of Zeal, that ſome particular Perſons did write againſt Kingly Government, among whom he ranks* G. F. *&c.* The former Writings againſt Kingly Government as he apprehends them, were out *of Zeal and Fear of greater Impoſitions and Bondage*; but for ſuch to ſignifie their peaceable Intentions and Reſpect to the King when reſtored, this is counted an *earthly Temporizing*. How now *J. P.* is this thy *Conſcience that thou diſchargeſt*? What art thou offended at our innocent plainneſs? But how ſhallow art thou, who when thou haſt excuſed all that thou apprehendſt againſt a Kingly Government, from *G. F.* or others, as being *from a Fear and Zeal*, yet now makes it a *contradiction* and *temporizing*, for the Quakers to declare their Truth and Fidelity, to the King and preſent Governours, with their Intentions of Honeſty and Peaceableneſs towards them? Oh ſhallow Man! Is here either contradiction or temporizing? It had been contradiction, if they had ſaid they intended neither Truth, Fidelity, Honeſty or Peaceableneſs towards the King; and it had been temporizing, if they had ſaid they now ſubmit all caſes of Conſcience, Religion and Worſhip, to an earthly King to be diſpoſed, ordered and determined at his diſcretion, and not to Chriſt, the heavenly King and Head of his Church: But bleſſed be God we are clear of theſe things, and out of the reach of thy malicious Spirit, who haſt thus groſly ſlandered us with Contradiction, Temporizing, Diſſembling, *&c.* and thou canſt not be ignorant, how many of us have ſuffered for our tender Conſciences, under the ſeveral Powers ſince we were a People, and ſtill dayly expoſed to Sufferings; therefore thou art the Temporizer, in going about thus to render us obnoxious to the Government, and thereby to add to our Afflictions and Sufferings; and note, that whatſoever *G. F.* or others did formerly write (to Presbyterians, *&c.*) which thou apprehendſt to be againſt Kingly Government, whether it concerns the Perſecution, Oppreſſion or Bondage, which they feared might happen thereby, according to the inſtance given of *Herod*, *Saul*, &c. this thou doſt not go about to diſprove, as being

being from a fallible Spirit, but haſt ſalved the matter with this, being out of a *Fear*, *Zeal*, &c. But thy hideous outcry is againſt any of our Friends, declaring their *honeſt Intentions of Fidelity*, *Peace and Reſpect to the King*; here thou art offended at the words, *Loyal Subjects*, in a Declaration, which thou ſayſt, *were highly oppoſed in an Aſſembly*: And I ask thee, waſt not thou one of them, who oppoſed and cauſed them to be left out? How now *John*, what a Labyrinth art thou fallen into, through thy Envy and Malice? but to come yet more cloſely to the buſineſs, to evince thy malicious ſillineſs; ſet caſe that ſome of our Friends did really fear, that a King ſet up by thoſe that were then our Perſecutors, as a Creature of their forming, deſigned to carry on their own Intereſt, would not be for the univerſal Intereſt and Liberty of the Nation, both in matters Religious and Civil; and thereupon warned them (which is our preſent caſe in debate) and yet when it pleaſed the Lord providentially to bring in the King quietly, to acknowledge their Submiſſion and Peaceableneſs, and to prevent further cenſure of a temporizing Inſinuation in this caſe——I do declare that what Form of Religion ſoever a King be of, he muſt ſo far diſtinguiſh between his Regal Power and his Religion, as to be tender to his Subjects under ſeveral perſuaſions, and grant a free Tolleration and Liberty of Conſcience; or elſe if he rule either as a Presbyterian, a formal Epiſcopalian, or ſevere Papiſt, *&c.* and endeavour to enforce his form of Religion upon all, it will not anſwer the wiſdom of God or his Counſel, nor tend to the univerſal Good or Satisfaction of the People; ſo not to his own Proſperity and Quiet, but on the contrary, an univerſal tenderneſs and free liberty in Religious matters will. Now *John*, darſt thou yet ſay that our acknowledgment and ſubmiſſion, as before, is *Temporizing*, or that they are Diſſemblers and Deceivers therein? If thou darſt, let this one inſtance among many others, confute thy blindneſs and rebuke thy malice; as namely the caſe of *Samuel* (that faithful Servant of the Lord) when *Iſrael* cryed to have a King ſet over them like other Nations, this thing diſpleaſed *Samuel*, *or was evil in the Eyes of* Samuel (according to the Hebrew) and yet for all this, when the Lord had commanded him to hearken to their voice, and ſhew them the manner of their King, *&c.* *Samuel* in Obedience to the word of the Lord, anoynted *Saul* and kiſſed him, and ſaid, is it not becauſe the Lord hath anoynt-

ed thee? *&c.* ſee 1 *Sam.* chap. 8. 5, 6. and chap. 10. 1. Dare *John Penryman* ſay, that *Samuel* was a temporizing Hypocrite herein, or was *Samuel* inſincere in this matter? And may he not ſee how nearly this ſuits the caſe of *G. F.* and others whom he ſo bitterly enveighs againſt? yea, did not *Samuel*'s concern herein exceed the occaſion *J. P.* carps at? Which ſhews his implacable Envy and Revenge, ſtill to render us obnoxious to the Government, contrary to his pretence of *abhorring ſuch practice.* Now *I. P.* ſee what an envious Hypocrite thou art, and how manifeſtly confuted: And yet further from Scripture Teſtimony, which I muſt bring over thine head, ſee *Dan.* 2. 20, 21. Bleſſed be the name of God for ever and ever, for Wiſdom and Might are his, and he Changeth the Times and Seaſons, he removeth Kings and ſetteth up Kings. See here how plainly he confeſſeth it is God that doth theſe things; and alſo ſaid unto *Nebuchadnezzar*, the God of Heaven hath given to thee a Kingdom, Power and Strength, ver. 37. and yet for all this confeſſed, that in the days of theſe Kings, the God of Heaven ſhould ſet up a Kingdom which ſhould never be deſtroyed, and the Kingdoms ſhall not be left to other People, but it ſhall break in pieces, and conſume all theſe Kingdoms, and it ſhall ſtand for ever, ver. 44. (And did not *Nebuchadnezzar* confeſs to God's Power and Kingdom as above his own?) How plainly in his Viſions did he ſee and confeſs to the Kingdom of God and his Chriſt, as over all theſe earthly Kings and Kingdoms, Beaſts and Horns mentioned, *Dan.* chap. 7. yea concerning the Ancient of days and the Son of Man; that there was given him Dominion and Glory, and a Kingdom, that all Kingdoms, Nations and Languages ſhould ſerve him; his Dominion is an everlaſting Dominion, which ſhall not paſs away; and his Kingdom that which ſhall not be deſtroyed, ver. 14. Did *Daniel* herein contradict himſelf or temporize, in confeſſing, that it is God that changeth Times, removeth and ſetteth up Kings, and that even *Nebuchadnezzar* King of *Babylon*, had his Power and Strength given him of God, *Dan.* 2. 37. and was not *Daniel* one of them that ſtood in the King's Palace? And did not the King make *Daniel* Ruler over the whole Province of *Babylon*? *Dan.* 6. 21. But *Daniel* ſat in the Gate of the King. Or did he temporize with King *Darius*, in ſaying, O King live for ever? And yet for all this he confeſſed to the Kingdom of God and of his Chriſt, as above all theſe earthly

earthly Kings and Kingdoms, and that it ſhould ſtand for ever. And what more hath *G. F.* ſaid, viz. *That Chriſt will reign over all theſe Presbyterians imitated Elders, their earthly Kings*, &c. (knowing alſo that ſuch Trees as they were, would be more apt to chuſe a Bramble for a King, than the Vine, Olive or Fig-Tree.) And what he means by theſe earthly Kings, is apparent in theſe words, Herod *the King was mad at the Child Jeſus, and ſought to ſlay all the Children in* Bethlehem *and* Judea; *there is the Fruits of earthly Kings*; *and* ſuch *a King, would our falſe Chriſtians and Elders have*; mark by [earthly Kings] Perſecuting Kings as the Kings of the Earth ſet themſelves, and the Rulers take Counſel together againſt the Lord and his anoynted; yet he that ſitteth in the Heavens ſhall vex them, and his anoynted ſhall break them, *&c.* ſee *Pſal.* 2. throughout. And the Kings of the Earth were ſuch that committed Fornication with the great Whore, who was drunken with the blood of the Saints, and who (as its ſaid) reigneth over the Kings of the Earth; ſee *Rev.* 17 and 18. Chapters. And was it not the Apoſtate Chriſtians that doted ſo much for ſuch earthly Kings to be ſet over them, to inforce People by outward Coertion to their form of Religion? Did ever the true Chriſtians call out for ſuch Kings to be ſet over them? Did not Chriſt ſay the Kings of the Gentiles exerciſe Lordſhip over them, but it ſhall not be ſo among you? Now where's the Temporizing? We retain (and are not aſhamed of) our Principles, for Chriſt and his Kingdom above all the Dominions of the Earth; yea, and his Soveraignity and Kingſhip over our Conſciences, we cannot give to another; we truſt in and ſerve the Living God, and the Devil and all his Agents and Apoſtate Incendiaries ſhall not deter us out of this. And yet our Adverſary judgeth us Apoſtates, for declaring our Love and Honour to the National King, ſaying, *are not they in their own judgments become Apoſtates, for now they ſay they Love, own and Honour an earthly King.* So that in this Man's Senſe it is an *Apoſtacy*, for any one to ſhew Reſpect and Honour to the King (though by the Providence and over-ruling Hand of God reſtored) eſpecially ſo long after they have ſhewn a diſlike to ſome Mens endeavouring to ſet up a King in their earthly Wills; but if he make the worſt on't, he might more ſafely have ſaid, *they are reformed in their judgments who own the King after ſuch diſlike*, than *that they are Apoſtates*: But the Man's malice makes himſelf obnoxious.

And

And where do we uſe theſe very Words (*Earthly King*) on this occaſion, but that we love, own and honour the King (whom here this Man has judged an earthly King) does this ſhew us to be Apoſtates? what a factious peeviſh Spirit is this we have to deal withal? Could not the Primitive Chriſtians ſhew their Reſpect and Honour to Kings and Governours, but they muſt be Apoſtates from Chriſt, or his Kingſhip over the Conſcience? or was their fearing God and honouring the King, a Contradiction or Temporizing? as if we could not Fear God and Honour the King too; Oh malicious Man! where haſt thou loſt both Honeſty and Wit? did not *Shadrach*, *Meſhach* and *Abednego*, yea and *Daniel* alſo, who were Children of *Judah*, ſerve and attend upon the King of *Babylon* in his Court? dare this Man charge them with being temporizers therein, whereas yet they could not obey the King's Commard, wherein it was contrary to the Law of their God, but muſt rather incur the Penalty and Hazard of a fiery Furnace and a Lyons Den than bow to an Image, pray to the King, or worſhip contrary to the Law of their God; ſee *Dan.* the third Chapter, and Chapter ſixth; for their Adverſaries could find no occaſion againſt them, concerning the Kingdom, but ſought Matter againſt them concerning the Law of their God; and God appeared for them in their Faithfulneſs to him, to the Conviction of their Perſecutors, inſomuch that both *Nebuchadnezzar* and *Darius* confeſſed to the Power and Kingdom of the God of Heaven, who is God of Gods and Lord of Kings, ſaying, *I Nebuchadnezzar praiſe, extol and honour the King of Heaven, all whoſe works are truth, and his ways judgment, and thoſe who walk in pride he is able to abaſe*: And ſaid King *Darius*, *I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God, and ſtedfaſt for ever, and his kingdom that which ſhall not be deſtroyed, and his dominion ſhall be even unto the end*, Dan. 6. 26. So that he would have had all his Subjects Quakers, when he ſaw the Kingdom of God above his own.

Again, although we are moſt unjuſtly traduced as Temporizers, becauſe of our Applications to the preſent King and Government, and partly becauſe of ſome former Letters writ by ſome Particulars to the Protector and Parliament, warning them, *&c.* this is no proof of our Adverſaries Charge againſt the People called Quakers, their many and great Sufferings, both in thoſe Days and ſince, to keep a Conſcience clear to God, ſtill acquits them from being

being such Temporizers, &c. as *John Pennyman* has infamously rendred them, since we the said People have not looked for Salvation, from the Mountains nor from the Hills, but from the Lord of Hosts; we have not reposed our confidence in the Arm of Flesh nor in Princes, but in the over-ruling Power and Name of the Lord our God: It is better to trust in the Lord, than to put confidence in Man; it is better to trust in the Lord than put confidence in Princes, *Psal.* 118. 8, 9. Again, put not your trust in Princes, nor in the Son of Man in whom there is no help; happy is he that hath the God of *Jacob* for his help, whose hope is in the Lord his God which made Heaven and Earth, &c. which execute judgment for the oppressed, *Psal.* 146. 3, 4, 5, 6, 7. Moreover we have not been wanting, to warn and admonish those in Power, both Parliaments, Protector and King, against Persecution and Oppression, as the Lord hath laid it upon us; nor has any of our Addresses to the King, been to stop any Prophet or Servant of the Lord among us, from warning him, &c. So that our clearness from our Adversaries unjust Imputations, is manifest divers ways; and of these things he cannot be altogether ignorant. And as for his citing of *G. F.* to the *Protector and Parliament*, warning him *to keep Kingship from off his Head, which some would have given, and* his bidding the Powers of the Earth, *take heed of making earthly Kings*, &c. And what can *John Pennyman* make of this? He should have allowed this Construction as he has for others, that if *O. C.* had been made King as some would have had him, he would have been the greater Hypocrite; and it was his zeal for the good of those People, that had been against a King, to warn them of setting up or making *such an earthly King, in their earthly Wills*, as his Words are plain, as in the other passages cited before; and this Zeal and Fear of the consequence, *J. P.* does not go about to disprove as erronious there, but would have it run most to our disadvantage, wherein he probably may think his way secure, seeing us a People that have been trod upon as to our Persons and Estates, being exposed to so many Sufferings and Spoyls (as we were) he can throw dirt upon us, render us obnoxious to the Government, and so help to afflict us and trample upon us, our Testimony and Christian Reputation; to bring us under Infamy, Reproach and Disesteem, if possible; yea, and the severe displeasure of the Powers, (and yet pretend to abhor such a thing) this is the nature of

his

his Temporizing, Malice and Revenge; God will ſtop him and fruſtrate him in his Carreer, with his private Abetters and Aſſiſtants, I doubt not.

What he cites of *E. Boroughs* Anſwer to the Apprentices Petition 1659. againſt bringing in a ſtrange Nation, *&c.* an oppreſſing Monarchy, *&c.* this he might eaſily have excuſed with that ſame Proviſion for others in the like Caſe, as namely it was out of his *Zeal and Fear, that it would have been worſe with the Nation*, &c. But, ſays he, all theſe Lines are left out (and ſo he ſaith of *F. H.* in one Paper) And upon ſome other Paſſages in *E. B*'s. Works, of *divers Words, being left out, expunged*, &c. This Man might very well have let *E. B.* alone, ſince he is gone to his reſt; if he had been charitable, or but as good as a Moral Heathen, among whom it was a Maxim, *de Mortuis nil niſi bene*, but eſpecially ſince *J. P.* had Time to have told *E. B.* of this in his Life-time (he being not here now to anſwer for himſelf) and doubtleſs he was ſo tender a Man as he would have heard him, if he would have given him any friendly Caution; but thus to clamour and abuſe Honeſt Men, that are at reſt, is very ignoble, eſpecially ſince *J. P.* owned them in their Life-time, and ſome Time after, and *F. H.*: Nor do we think our ſelves bound directly to proſtrate our Judgments concerning all particulars, before ſuch a malicious Adverſary as *J. P.* or ſo far to own his Proſecution of Men ſo long after they are dead, when they cannot be here to anſwer for themſelves; however dare our Adverſary ſay otherwiſe of *E. B.* and *F. H.* than that they were ſincere hearted Men to what was then manifeſt? and zealous Servants and true Prophets of God, and vindicators of Truth in the ſeveral Currents and Streams of their Writings, as may be ſeen in their Propheſies and Conditional Threats againſt the late Powers, *&c.* And did not thou *J. P.* ſay, That *E. B.* was faithful in his Day? and I doubt not but their Names are recorded in the Lamb's Book of Life, though abuſed by this Man; wherein all may ſee his Malice is ſo deadly, that it extends to the very Grave, as if he would hang us all up, even the Dead as well as the Living. As for what he cites of *G. F.* to *Oliver*, dated the eleventh Month 1657. as to the *Succeſs he might have had, if he had been Faithful, and thundered down Deceit, and asking why they put ſuch as feared God out of the Army? Sober Men and True Hearts, ſuch as the Lord owned*, &c.

How

How plain is it that he judged *O. C.* as one unfaithful to his former Promiſes, ſpecious Pretences for the Liberties and Properties of the Subjects, for Liberty to tender Conſciences, taking off Oppreſſion, and particularly that of Tythes, which he promiſed to remove, when he was low in his Mind, in the Time of the Wars, praying to God, weeping, ſaying, Our Eyes are towards thee O Lord, *&c.* Surely if *J. P.* cannot ſay, That he had no Succeſs in thoſe Days, much leſs can he determine what Succeſs he might have had againſt the Pope, as he pretended, if he had performed his Promiſes; and he was reproveable for puting out honeſt Men for their Conſciences, the more, becauſe that was a Breach of his Promiſe of Liberty to tender Conſciences; but there were many, when they ſaw the Self-endedneſs of *O. C.* and his Apoſtacy from the Cauſe which ſo many ventured and loſt their Lives for, they deſerted the Army, without being put out of it; and I am perſwaded, That reproving him for putting ſuch out of the Army for their Conſciences, was more upon his Breach of Promiſe, than with an Intent to have them always continue in it, in order to War, and fight, eſpecially under ſo much as the Notion of Quakers, who conſcientiouſly deny fighting and Blood-ſhed: But here ſeems to be the main Objection, *They were ſober Men, and ſuch as feared God, therefore they muſt need be Quakers, and to continue them in Arms, to fight, kill and ſhed Blood, muſt needs be contrary to what the Quakers have ſince declared to the King.* That they muſt needs be abſolute Quakers; becauſe faithful to what they then knew, does not follow; for *Paul* was ſincere, from his Youth upward, to what he profeſſed before his Converſion, and divers had ſome Convincement and Fear of God upon them, in the Army, before they were either converted ſo far as to be Quakers, or did clearly ſee, That Wars and Fighting did not conſiſt with the Goſpel Diſpenſation and New Covenant; but many, when they did ſee it, came out from them, and did leave them voluntarily; therefore it is a falſe Obſervation and Inference that *G. F.* his Judgment was, *That Quakers might Fight*, but rather that it was a Breach of Promiſe, and reproveable in *O. C.* to turn truer Men than himſelf out of the Army, before ſo far convinced as to lay down their Weapons: And if he ſhould argue, That Chriſt was contradictory to himſelf, in ſuffering *Peter*, one of his Diſciples, to wear a Sword (before fully converted) becauſe he ſaith, my Kingdom is not of this World, this would not be taken

for any good Argument, eſpecially among Chriſtians; ſo that this Man's deridingly calling the Quakers *theſe peaceable Men*, and maliciouſly inveighing againſt them as *Temporizers*, becauſe of their Declarations to the King, neither proves them ſuch, nor can he thereby invalid thoſe Declarations, and particularly that to the King, in the Year 1660. *viz.* "All Bloody Principles and Practi-"ces we, as to our own Particular do utterly deny, with all out-" ward Wars and Strife, and Fighting with outward Weapons, " for any End or Pretence whatſoever; ſo thoſe that uſe any " Weapon to fight for Chriſt, or for the eſtabliſhing his Kingdom "or Government, both the Spirit, Principle and Practice that " we deny, *&c.* And this Teſtimony we ſtill maintain and ſtand for; and where's the Contradiction and Temporizing? Have we ever declared, That we have owned Bloody Principles or Practices? or that we would fight with Carnal Weapons for Chriſt, or for the eſtabliſhing of his Kingdom and Government? while he cannot prove this, where's the Contradiction? and then where is the Temporizing? is it in denying Bloody Principles, and declaring our peaceable Intentions, to live quietly in Godlineſs and honeſty under the King and Government? or in giving Teſtimony againſt thoſe that would fight for Chriſt, or the eſtabliſhing his Kingdom by Carnal Weapons of War, and would build up *Sion*, with Blood? Have we not all along been againſt ſuch a Practice? And have not our peaceable Converſations declared the ſame? Were not the Primitive Chriſtians exhorted to be ſubject to the Higher Powers, ſeeing they were ordained of God? And dare he ſay this was a Temporizing in the Primitive Chriſtians? No, does not the Apoſtle plainly ſay, Ye muſt needs be ſubject, not only for Wrath but for Conſcience-ſake, *Rom.* 13. 1, 2, 3, 4, 5. This Subjection for Conſcience-ſake ſurely was not temporizing, and the Subjection we owe to the Civil Powers, whether Active or Paſſive, ſo as we may keep our Conſciences clear to God, in doing or ſuffering, and as the Apoſtle further exhorted, put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, and to be ready to every good Work, *Tit.* 3. 1. And this was without exception againſt the Name (*King*) or other, and ſubmit your ſelves to every Ordinance of Man, for the Lord's ſake, whether it be to the King as ſupreme, or unto the Governours, *&c.* ſent for the Puniſhment of Evil-doers, and the Praiſe of them that do well, 1 *Pet.* 2. 14. So that the Primitive Chriſtians

did

did not boggle at the Name *King*; and for this Cause pay ye Tribute also, rendring to all their Dues, *&c.* Ow no Man any thing but Love, *&c. Rom.* 13. 6, 7, 8. And the true Christians, though they suffered for Christ, and underwent many Injuries from Men, yet they were to live peaceably with all Men; they were not so much as to avenge themselves, but rather to give Place unto Wrath, *for vengeance is mine, and I will repay, saith the Lord*, Rom. 12. 18, 19. Herein they granted a Vengeance was due, but were not to avenge themselves.

To our Adversaries saying, *That the Soldiers were charged to go forth with a free willing Heart*, &c. Here is a Perversion in this; for their Charge was, they should keep in the Fear of the Lord, that they might not lose the Dread of the Lord: And dare this Man say, That none of them had the Dread of the Lord, at any Time upon them? And that Advice given to *O. C. Do not stand cumbering thy self about dirty Priests*, &c. This he cites, but to what Purpose it shews; for his cumbering himself with such Covetous Priests, he was reproveable, and the setting up and promoting such Priests, hath not consisted with the Good of our Nation, under any Government.

Again, I find in his Notes against *Francis Howghill*, where it is said, That it is *no Rebellion to call away those in Power* (he hath this Aggravation added) *viz. by which he means to Depose those in Power, that perform not their Trust for the Good of the People*, p. 4. See here how obnoxious to the Government he hath gone about to render the Quakers, by this perverse addition of a meaning, he hath put upon *F. H.* as if to *call away* and to *Depose* were both one in common Acceptance; and yet this is the Man that pretends to abhor that Practice of rendring us obnoxious to the Government: Pray, how can we trust him, *&c.* he should have been so charitable as not to have aggravated the matter with such a Meaning added; especially since it concerned a Man who is deceased, and dyed a Prisoner for the Testimony of Jesus, and at rest, and who in his Life-time bore a faithful Testimony for Truth and Righteousness.

'Tis a most base and revengeful Spirit in *J. P.* to rake *E. B.* out of his Grave, to bring Infamy upon his name, his Gospel Testimony which he bore, and Prophetical Spirit which was in him now he is not here to answer for himself; and not rather have prevented both by Friendly Advice in his life time, when

they were in Society; but inſtead thereof it may be rather queſtioned, whether he was not in thoſe Caſes, too much beſet with ſuch unſtable Spirits as *J. P.* who now might have put more charitable Conſtructions upon *E. B.* and us, than he has done, namely, that he feared the effects of a Monarchy, and that he was ſo zealous againſt the great perſecuting Whore, that has made her ſelf drunk with the Blood of the Saints, that therefore he would have had the Beaſt that has long carried her, ſo to hate her as to caſt her off; as being a Man who in his Spirit ſimpathized with the Martyrs of Jeſus, and thoſe Souls under the Altar of them that were ſlain for the word of God, who cryed with a loud voice, how long O Lord Holy and True, doſt thou not Judge and AVENGE our Blood on them that dwell on the Earth, *Rev.* 6. 10.

And whatſoever in any of the Writings cited by *J. P.* may ſeem diſguſtful as to Monarchy, we have ſtill this cure for it all, that *John Pennyman* has preſcribed, namely, *that theſe things were writ out of theſe Mens Zeal and Fear, that Monarchy would be oppreſſive, and cauſe more Burthens or Impoſitions to be laid upon the Nation than before.* And this excuſe was pretty warily contrived; for if he had flung all that former Zeal and Fear into the dirt, 'tis not unlikely but he might have highly diſguſted his Friends the Presbyterians and Independents, *&c.* And therefore as a Perſon that appears rather affected with theſe former Paſſages, which intimate a Fear concerning Monarchy, than with our late Applications to the King, *&c.* he has taken the great pains to collect and tranſcribe them the more at large, and ſorely to chide us (the People called Quakers) for making Declarations and Applications to the King, Council and Parliament, to perſwade them of our faithful and peaceable Intentions, or for any Relief from the Impoſition of Oaths, *&c.* for this we are ſorely chidden not only as Temporizers, but alſo for a late fawning flattering Addreſs to the King and Parliament, as he is pleaſed to call it. We meet with no ſuch chiding for theſe particular Paſſages, that ſeemed to diſlike of a Monarchy in *Cromwel*'s days; for the Fear and Zeal that was therein ſhall either cure all that, or elſe *John* ſhall relinquiſh the Medicine of his own preparing and wheel about again, and wholly deſert his Friends the Nonconformiſts, both Presbyters, Independents, and others of his private Abetters and Cabaliſtick Council.

As

As concerning that paſſage to the Officers of the Army, where after they are reproved for abuſing the Power of God and looſing it, and putting them in Priſon that ſtruck at the Root (meaning the Quakers) (ſaith he) there is this paſſage, *viz.* " *Had you* " *been faithful to the Power of the Lord God, you had gone into* " Spain, *to require the Blood of the Innocent that there had been* " *ſhed, and have commanded them to have offered up their Inquiſiti-* " *ons*, &c. *and knocked at* Romes *Gates before now, and trampled* " *Deceit and Tyranny under: And demanded the Pope, and com-* " *manded him to have offered up all his Torture-houſes, his Racks and* " *Inquiſition*, &c. Hereupon we have ſeveral queſtions put upon us, viz. *Could any People have declared themſelves more for fighting? How ſhould the Army ſet up their Standard upon the top of* Rome, *but by fighting? How require the Blood that has been ſhed in the Inquiſition, but by fighting?* Here he may think he has ſorely oppoſed and puzzelled us. But 'tis no very difficult matter to anſwer with clearneſs herein, and ſafety to our Chriſtian principle, againſt killing and deſtroying one another; for either theſe Paſſages muſt be ſpoken as from a Prophet of God, or only as a Chriſtian, however conditionally. Firſt, if as a Prophet, then he ſpeaks not always what is deſirable or pleaſant to him, according to his Chriſtian Principle, nor within the compaſs of his Underſtanding as a Man, nor from any Human contrivance, but what's commanded him of God, as relating to Judgments or Calamities which may be of divers kinds, and then he may Speak and Propheſie of Wars and Deſtructions, *&c.* and yet not at all be of ſuch a Spirit or Principle in himſelf, as to maintain or deſire Wars and Fighting; as the Prophet *Iſaiah*, who was an Evangelical Prophet, and againſt Wars and Fighting and ſaw the end thereof, *Iſa.* 2. 3, 4, 5. and the Indignation of the Lord upon all Nations, and his Fury upon all their Armies, *Iſa.* 34. 2. yet this Evangelical Prophet ſaid, O *Aſſyrian*, the Rod of mine Anger, *&c.* I will ſend againſt an Hypocritical Nation, *&c.* ſee *Iſa.* 10. 5, 6. And further, all yee Beaſts of the Field come to devour, *Iſa.* 56. 9. And Chriſt Jeſus, himſelf who ſaid, my Kingdom is not of this World, for if it were, my Servants would fight; yet propheſied of the ſad and miſerable deſtruction of *Jeruſalem*, and of thoſe Murderers that ſlew the Heir; and ſaid to thoſe Hypocrites, fill ye up the meaſure of your Fathers Iniquities; and this was, that all the Righteous Blood ſhed, might be required at their hands. And ſe-

veral

veral Inſtances of Gods Judgments might be brought out of the Revelation of *John* againſt the great Whore, *&c.* So that a Man may ſpeak as a Prophet (and be yet a Chriſtian) of divers Calamities and Judgments which he cannot be active in, and yet not deſtroy his Chriſtian Principle. Secondly, But if as a Chriſtian only, and within the compaſs of a Chriſtian Freedom, and underſtanding theſe aforeſaid Paſſages are ſpoken; then I may lawfully conclude, that the deſign thereof was not to incite to *Fighting Killing or Bloodſhed*, but rather that it was writ from a Belief that if they had eyed the Lord, and aimed at the removing Oppreſſion and Perſecution, they might have been ſuch a dread of Nations, as is expreſſed in the ſame Paper, that poſſibly they might not have met with ſuch Reſiſtance (if any) in that caſe; for who knows not that they were formidable for a time? And what ſucceſs they might have had for ſuch an end, our Adverſary cannot determine. (However to require their Inquiſition and to knock at *Romes* doors, proves no violence; all this might have been done by Embaſſies, as in the caſe of the D. of *Savoy*, that perſecuted the poor *Piedmontors* the Stock of the *Waldenſes*.) For he proves not an incitation unto Bloodſhed and Slaughter in the ſaid Papers, but only that they ſhould have required the Innocent Blood that had been ſhed, after they had ſet up their Standard at *Rome*, according to what many of them had often promiſed, before they fell on perſecuting and impriſoning our Friends; and herein they were reproved of breach of promiſe, that many of the old Army had made, not to lay down their Arms till they had ſet up their Standard at *Rome*, and broke down Oppreſſion there. But on the contrary to fall upon Oppreſſing and Impriſoning Men for Conſcience here, might they not juſtly from their own former pretences and promiſes be asked, why do ye Impriſon us, or ſuffer us to be Impriſoned? (As many were in the Protectors name and time) why do ye not go to *Rome* and break down the Popes Inquiſitions, and in point of Juſtice require the Innocent Blood that has been ſhed by that perſecuting Power? And might they not have required this as Magiſtrates, and ſeen what ſatisfaction would have been made, according to their own engagements? But when they ſet up Perſecution in *England*, they loſt their Power and Dread, and became Weak and Feeble, till the Lord overturned them. And yet though it 'cannot conſiſt with our Chriſtian Principle ſo much

much, as to avenge our ſelves, War with carnal Weapons, or incite others to War and Bloodſhed: And *G. F.* (who is the Man chiefly ſtruck at in this matter) even in *Cromwel's* days did manifeſtly teſtifie againſt Wars and Fighting, as alſo againſt Plotting and contriving Inſurrections, and this both by Words, Writing and Suffering; and exhorted the Soldiers to do violence to no Man, neither accuſe any Man falſely, and this in the ſame Paper wherein he reminds them of *Rome*, &c. Howbeit there remains both Judgments and Vials of Wrath from God, in ſtore for the Perſecuting Whore, or Myſtery *Babylon*, wherever ſhe ſits upon the many Waters, which are Peoples, and Multitudes, and Nations, and Tongues, *Rev.* 17. and 18. Chapters. that has been drunk with the Blood of the Saints, and made both Nations and Kings drunk with the Wine of the Wrath of her Fornication: And whether at *Rome*, or throughout all Chriſtendom, that Spirit of Perſecution cannot eſcape, nor they that joyn with it in acts of Cruelty, whether Papiſts or Proteſtants, Kings, Princes or People. But as for *O. C.* (and his Agents) though looked upon to be a Beaſt, yet he was not ſo ſerviceable a Beaſt or Horn, as thoſe ſpoken of in the Revelations, chap. 17. 16. that ſhall hate the Whore, and make her deſolate and naked; and ſhall eat her Fleſh and burn her with Fire, becauſe God hath put it into their Hearts to fulfil his Will, ver. 17. (too courſe a work for Saints and Lambs of Chriſt, and yet Gods Will it ſhould be done.) Now to foreſee or foretel ſuch a Judgment to be of God is one thing, and to incite Men to Wars and Bloodſhed is another: And this latter I affirm, ſtands not with the Principle nor Practice of the People called Quakers, nor do they declare themſelves for *Fighting*, as they are moſt falſly accuſed. And as to the queſtion, How ſhould the Army ſet up their Standard at *Rome*, but by Fighting? There does lye a plain exception, and certain Inſtances againſt the general State of this queſtionary Argument (which yet I bring not as comparative altogether, but only with reſpect to that Dread, that was believed by ſome would have attended the old Army, had they been faithful to the cauſe pretended, and gone to *Rome* for that end declared.) My exception is firſt in the caſe of *Gideon*, the Hoſt of the *Midianites* fled and were overcome, and yet not by Fighting on *Gideons* part, but by a mean Stratagem, as to outward appearance, *viz.* that of their Pitchers, Trumpets and Lamps;

but

but the hand of the Lord was in it, ſee *Judg.* 7. And ſecondly, in the caſe of *Jehoſaphat* King of *Judah*, when the Children of *Ammon*, *Moab* and *Mount-ſeir* came againſt *Judah*, the Lord told them by his Prophet *Jehaziel*, be not afraid nor diſmaid by reaſon of this great Multitude, for the Battel is not yours, but Gods, 2 *Chron.* 20. 15. And did they then go againſt this great Army to fight them? No, but having firſt ſought the Lord, they ſung Praiſes to the beauty of Holyneſs; and when they began to ſing, the Lord ſet ambuſhments againſt the Children of *Ammon*, *Moab*, &c. ſee *ver.* 22, 23. And its ſaid concerning *Barak*, *Jeptha*, *Sampſon*, *David*, *Samuel* and the Prophets, that by Faith they ſubdued Kingdoms, turned to flight the Armies of the Aliens, *&c. Heb.* 11. 32. which therefore was not all by Fighting; but that there has a hand and power of God appeared in theſe things, and in Revolutions, moſt ſorts will confeſs except Atheiſts.

Object. *The Army was made the Sword of the Lord againſt Papiſts and Biſhops*, M. H. T. S. *and the Lord is repreſented Fighting with* Olivers *Sword*, G. R.

And what then? So the wicked are call'd his *Sword*, *Pſal.* 17. 13. And *O Aſſyrian the Rod of mine Anger*, Iſa. 10. 5. And *Nebuchadnezzar* the King of *Babylon my Servant*, Jer. 25. 9. and 43. 10. See the places quoted. And alſo *Jer.* 49. 28. and 50. 17. and *Ezek.* 26. 7. and 29. 19. and 30. 10. So that ſometimes God makes uſe of evil Men to execute ſuch Judgments, as well as Men zealous and ſincere for a good end therein.

And alſo that Paſſage cited about *inviting all Chriſtians and Nations that are againſt Popery, to come againſt it*, &c. This is taken as looking ſomewhat Warlike, however had they ſo done, in all probability they had been ſo formidable and frightful to the Pope, *&c.* that he would have delivered up his Mitre, *&c.* that there would have been the leſs occaſion (if any) for War and Bloodſhed. But ſays our Adverſary, *they gave Directions and Charges to the Protector and Officers and Soldiers concerning Fighting, exhorting thereunto*, &c. p. 13. I find no ſuch Charge and Exhortation, and I cannot believe it without more plain and direct evidence. As alſo that charge in his Book, ſo often caſt upon us, *viz. That they* (viz. *the Quakers) approve of what the Armies did againſt the King and his Party*; which I affirm is utterly falſe, as ſtated, and eſpecially as charged in general: For we rather

have

have lamented that War and Bloodſhed, as a National Calamity and Judgment for the Sins of the People. And though we confeſs, and our Adverſaries cannot deny, that the Sword was one of Gods four Judgments upon Idolaters and Oppreſſors, *Ezek.* 14. 21. and *Jer.* 34. 17. and ſo juſtifiable as from God, whoſe Judgments are all juſt; yet it is poſſible Men may be Unrighteous and ſelfiſh therein, in killing and taking Poſſeſſion, and ſo not juſtified in their immediate acting therein.

That *G. F.* and many others concerned with him in the Teſtimony of Jeſus Chriſt, have not varyed from their Chriſtian Teſtimony againſt Fighting, nor Temporized, Apoſtatized or been deceitful therein, further appears,

I. Firſt from his being caſt into the Dungeon in *Darby* Goal, in the year 50. where he lay ſix Months ſpace, becauſe he would not take up Arms for the Commonwealth againſt the King.

II. From his and others refuſing conſiderable Places in the Army, when invited by the Committee of Safety.

III. From his Anſwer then, that he abhorred it (*viz.*) to accept of ſuch Place or Preferment in the Army, as that of a Colonel proffered him, and that he was in the Covenant of Peace, that takes away the occaſion of Wars; for he knew from whence all Wars did riſe, even from Mens Luſts.

Yet notwithſtanding in the year, 1654. he was brought up from *Leiceſter* to *London*, being accuſed for a Plotter to bring in King *Charles*. And in the year 1655. after Major *Ceeley* had caſt him into Priſon in *Doomes-dale* at *Lanceſton* (before Judge *Glin* at the Aſſizes there) he brought a Man of *Belial* to ſwear, that he could raiſe 4000 Men to involve the Nation in Blood, and bring in King *Charles*.

Now conſidering his deep Suffering then, as alſo that he was then ſuſpected to be as much for King *Charles*, as *J. P.* can ſuſpect or inſinuate that he was againſt him, and yet now to own and honour him, which is the great crime in this Adverſaries evil Eye. But that he was then guilty of Plotting for the King, and now (in his owning the King in the civil Government) a Temporizer, are both alike unrighteous Calumnies and Forgeries of his, and our guilty and Perſecuting Adverſaries. But that he and others refuſed Preferments in the old Army, and to take up Arms in the Commonwealth's days againſt the King and his;

and our Teſtimony both then and now being to the Covenant of Peace, and againſt even the very occaſion of Wars, to wit, Men's Luſts; theſe are true, and ſtill do plainly evince our conſtant Conſiſtency with our ſelves and Chriſtian Teſtimony, from the beginning, againſt all Plotting, carnal Wars and Fighting.

Moreover be it remarked, that after *G. F.* came to *London*, and was brought before *Oliver Cromwel*, he ſaid, That there was a People now gotten up or riſen, that he could not win with Gifts, Honours, Offices, or places of Preferment, as he could all other Sects. To which *G. F.* anſwered, *viz.* That we have forſaken our own and are not like to receive any thing of him, nor the Glory of the World; and ſo he was not like to choke us with ſuch things, as he had done all others, *&c.* Obſerve here his and our faithful Friends faithfulneſs to our Chriſtian and Goſpel Teſtimony, and clearneſs from Temporizing or aiming at worldly Intereſts, which is the character and deſign of Temporizers.

Again, as to his hideous clamour againſt the Quakers, *as far more guilty and more abominable in theſe matters, than any other Party whatſoever, whilſt they ſo contumeliouſly upbraid others, and have done the ſame things themſelves.* This is a plain lie againſt the Quakers, conſidering that but a few lines before, *p.* 20. he tells the Readers, *the Quakers reproach and rail on the Presbyterians and Independents, for their joyning to and abetting the late War, and approving the Execution done upon the late King and his Party.* Now that the Quakers have ſo done and joyned, is an apparent Falſhood before detected; and that the Quakers have ſo done, to wit, approved the execution done upon the late King, *&c.* is a moſt aggravating Falſhood, to expoſe us to the ſeverity of the Government, who were not then in being.

Now Reader, judge what's the tending of all this our Adverſaries inveterate work againſt us, but to expoſe and render us obnoxious to the preſent King and Government, as poſſibly he can to ruin and deſtroy us, ſo directly contrary to his pretence, *of abhorring that Practice*; do but ſee the Man's groſs Hypocriſie, deadly Malice, and moſt baſe Temporizing, to bring us under into our Graves with contempt, if poſſible. Howbeit, as we fear not him, nor his Invectives, nor the Devil that old Murderer, that has ſet him on work: So we doubt not but through divine aſſiſtance, we ſhall ſtill cloſe to our Chriſtian Teſtimony; faith-

faithfully witneſſing that Chriſt's Diſpenſation, Kingdom and Government among his People, is above Wars and Fighting, for it is eſtabliſhed in Righteouſneſs and Peace; and of the increaſe of his Government and Peace there ſhall be no end; but God will make Wars to ceaſe to the ends of the Earth, and in *Salem* ſhall be his Tabernacle, where he breaketh the Bow and the Spear, and Weapons of War, *&c.* And we the People called Quakers, can in defiance of all Envy and Malice, ſtand up for Chriſt Jeſus and his Kingdom, and ſtill plead the ſame things that *J. P.* quotes out of our Friends Declarations to the King of *England*, &c. and that with a good Conſcience in the ſight of God and Men, both what he cites out of Quakers Plea, 1661. *viz.* " No better Teſtimony can be given of us and of our " peaceableneſs; and that we ſhall not Plot nor Rebel againſt " the King, than experience it ſelf; experience is the beſt wit- " neſs that we are peaceable, and free from Plotting and Re- " bellion; for we have always been ſo ſince we were a People, " both before and ſince the King came in. As alſo a Declaration quoted by him, given forth in behalf of the whole Body of the elect People of God, who are called Quakers, and ſigned by, *G. Fox* and *Richard Huberthorn*, *John Stubbs*, *Francis Howgill*, *Ger. Roberts*, *John Boulton*, *Leonard Fell*, *Samuel Fiſher*, *Hen. Fell*, *John Hind*, *John Furley*, Junior, *Tho. Moore*, theſe Names he has mentioned, to expoſe them to the World as Temporizers, Apoſtates, *&c.* though Men far more Righteous than himſelf; and I am perſwaded, moſt of them, if not all, more Conſcientious in what they ſay, than ever *John Pennyman* was, ſince he entertained prejudice and envy: Hear what he has againſt theſe Men, as Temporizers (*viz.*) " That they have ſuffered, becauſe " they would not take up carnal Weapons to Fight withal a- " gainſt any; and made a prey upon, becauſe they ſay, we are " the Innocent Lambs of Chriſt; and cannot avenge our " ſelves [as he cites]. and further in the Poſtcript, " All Wars " and Fightings with carnal Weapons, we do deny, who have " the Sword of the Spirit. Again, this the People called Qua- " kers do witneſs (*viz.*) and this is both our Principle " and Practice, and hath been from the beginning; ſo that if " we ſuffer as ſuſpected to take up Arms or make War againſt " any, it is without any ground from us; for it neither is, or " ever was in our Hearts, ſince we owned the Truth of God,

" neither ſhall we ever do it, becauſe it is contrary to the " Spirit of Chriſt, his Doctrin, and the Practice of his A- " poſtles, *&c.* Well, this Teſtimony we ſtand by, againſt all the contrary whatever; and do affirm it was conſcientiouſly writ, and not from a Temporizing Spirit, as our Adverſary all along endeavours to inſinuate, to prejudice and cloud our Chriſtian Teſtimony.

Again he cites theſe words to the King and Parliament, 1661. (*viz.*) " our Allegiance to the King, our Lives have and " ſhall manifeſt to him; and you, and all Men ſubſcribed he ſaith, by *George Fox*, *Edward Burroughs*, *Francis Howgill*, *John Crook*, *Samuel Fiſher*, *Richard Huberthorn*, *John Whitehead*, *Samuel Thornton*, *Leonard Fell*, *John Boulton*, and twenty more; and theſe he has ranked up for *Temporizers*, *Diſſemblers*, &c. having rendred all our Applications to the King of this kind, *but Hypocriſie -and Temporizing Deceits as not to be truſted*, and this ſtill to render us obnoxious; more eſpecially if his Book be Printed; for ſee what he ſaith (not only to cloud, but to murder our Chriſtian Teſtimony) (*viz.*) *and yet under all theſe Diſſimulations and Temporizings, do like the Whore in the* Proverbs, *wipe their Mouths, and proclaim themſelves an innocent and harmleſs People*; and near his Concluſion, charges *G. F.* and his Adherents, with a late fawning flattering Addreſs to the King and Parliament. How now *John*, is this thy *abhorring to render us obnoxious to the Government*? God will ſmite thee, thou malicious Hypocrite; our Innocency ſhall out-live thy Envy and cauſeleſs Revenge, and riſe up in Judgment againſt thee. What wilt thou be ſtill be mad againſt us, becauſe our Friends gave Teſtimony againſt the Man that attempted to burn the Bible, among other Books at the *Exchange*? And wilt thou be ſtill revengful, becauſe ſome were moved to teſtifie againſt thy extravagancy and riotous work, with thy twenty ſeven Veniſon Paſties (or ſo eſteemed) expoſed to the Multitude?

And was not this thy wedding Dinner for Jews and Gentiles, whom thou hadſt invited to *Merchant-Taylors*-Hall? And what was thy intended Myſtery in all this? Anſwer plainly, for it was a very publick Frolick, and whether or no had not the Bible been burned, if the Officer at the Exchange had not prevented? be plain, and do not always ſmite at others and hide thy ſelf; nor put us off, with telling us, *Thou wouldeſt not do it at the Will of any Mortal:*

Mortal: What immortal one would move any to attempt it? An immortal God, or an *immortal* Devil? Couldſt thou imagin that the immortal God would ever move to it? And what moved thee now thus to vent thy Malice and Clamour, not only againſt the People called Quakers in general, but alſo againſt many particular Perſons by Name, the meaneſt of them more Righteous than thy ſelf? Doſt thou not know that *Edw. Burrough*, *Fr. Howgill*, *Sam. Fiſher*, *R. Hubberthorn*, *Joh. Stubbs*, *Edw. Piott*, *George Biſhop*, *George Roſe* and *Miles Hallhead* are all deceaſed? Yea, ſome of them many Years in their Graves, who dyed Priſoners, ſufferers for their Conſciences towards God, and yet thou wilt rank them among Temporizers: Oh unrighteous Man! is thy Conſcience wholly ſeared, ſince thy Eſſay towards the burning of the Bible? for thou haſt as little Recourſe or Regard to the Scriptures, or Truth's Principle in thy Writing (though once profeſſed by thee) as thou haſt to Conſcience; which is none at all in ſincerity: Malice and the Gall of Bitterneſs has ſwallowed thee up, and Darkneſs is become thy Habitation. Doſt thou not remember that *Fr. Howgill*, dyed in Priſon, and that both *E. B. R. H.* and others were Priſoners when taken ſick, and dyed? And doſt thou not know that not only *Sam. Fiſher* but *John Crook*, *John Boulton*, and many others, have been great Sufferers ſince the King's Reſtauration; and muſt all theſe be now infamouſly ranked among Temporizers, Diſſemblers, *&c.* Is this thy Conſcience and Charity *John Pennyman*? And is thy Malice ſo great againſt *William Denſbury*, ſo that thou muſt needs endeavour to expoſe him to the Diſpleaſure of the preſent Government, to add Afflictions to his Bonds, who is known to be a ſincere, upright, peaceable Man, and great Sufferer, both in the Time of the late and preſent Powers, yea and in preſent Suffering and Confinement for his Conſcience and Teſtimony. And what Hurt has honeſt *Tho. Salthouſe* done thee, that thou muſt needs go about to expoſe him too? And alſo *Iſaac Pennington*, who is known to be an Innocent Harmleſs Man, and hath been a great Sufferer, even under the preſent Power? What, would not thy Malice ſuffer thee to let him alone, but thou muſt needs render him obnoxious for writing ſomething to the Parliament and Army? printed 1659. about their backſliding and turning aſide from the *Good Old Cauſe*, &c. And to aggravate the Buſineſs againſt him, thou putteſt the Queſtion, Was not then the Armies Cauſe juſt in his Opinion, and their Fighting Lawful,

ful, &c. p. 17. How now, *John Pennyman*, haſt thou neither a regard to Men nor Truth? Haſt thou done as thou wouldeſt be done by, thus to expoſe Men, and queſtion them for that which thou thy ſelf dareſt not adventure openly to oppoſe? Therefore I would ask thee, What is thy Opinion concerning that Cauſe called *the Good Old Cauſe*, to wit, Liberty to tender Conſciences, removing Oppreſſion, and preſerving Men's Properties, formerly pretended to in the Old Army, though not well mannaged and purſued, was this Cauſe pretended to, juſt; yea or nay, in it ſelf? Why doſt thou cover thy Deceit, deſert Truth in any Caſe, and peeviſhly expoſe Conſcientious Men, for formerly confeſſing it? One Paſſage to the Parliament and Common-wealth 1657. Let the Reader a little take notice of it; for perhaps he may ſmile at *John Pennyman*'s Deſign in citing it. The Paſſage, as he cites it, runs thus, p. 28. *viz.* "Let all theſe Abbey-Lands, Gleab-Lands "that is given to the Prieſts, be given to the Poor of the Nation, "and let all the Great Houſes, Abbies, Steeple-houſes and *White-* "*hall* be for Alms-Houſes, (or ſome other uſe) for all the Blind "and Lame to be there. What could be *J. P*'s Deſign in citing this Paſſage? If it was to make the King and Court angry with our Friends, for adviſing to make *White-Hall* an Alms-houſe for the Blind and Lame (as that ſeems moſt likely to be his Deſign) I dare ſay he will miſs of it; for I am perſwaded the King would have been better pleaſed, and thought it more Charitable, that his Houſe ſhould have been an Alms-houſe for the Poor, Blind and Lame, than that *Oliver and his Crew ſhould there* ſet up *their Neſts, pamper, feed and gluttonize themſelves*; for the Humility, ſerious Praying and Tears were loſt when they had killed and taken poſſeſſion, were got to *White-hall*, and there ſettled at Eaſe in fulneſs, pride and idleneſs, even while many innocent Men were deep Sufferers for their tender Conſciences in cold noiſom Goals, Holes and Dungeons, with Bread and Water, their Victuals being ſnatched from them, their Bed-cloaths taken from them by Force, and they forced to lye upon Straw in cold low dark Goals, for above a Year together. In theſe and ſuch like Sufferings I my ſelf, with many others of our Friends had a deep ſhare in *Oliver*'s Days, and that under Presbyterians and Independents, I affirm; and yet they have not manifeſted Repentance, nor made Satisfaction. *J. P.* has taken ſhare, and deeply drunk in that Perſecuting Spirit; and to aggravate his Matter againſt us on

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their behalf, he has that Paſſage reflecting upon the Nonconformiſts twice over, cited in his Preface from our *Pen* (as his Phraſe is) quoting, *Quakeriſm a new Nick-name*: As alſo in p. 27. he has the ſame Paſſage over again, with another out of *William Penn*'s Book, ſtyled, *A juſt Rebuke to one and twenty Divines*, reminding the Presbyterians of their former Proceedings, *&c.* ſo that he appears ſo much diſguſted at a Reflection upon the Presbyterians, *&c.* that he begins and almoſt concludes his invective and bitter piece about it, as offended that they were upbraided; ſuch a deeply concerned and zealous Presbyterian Agent is *John* become.

I may give the Reader a hint of one Fling that *John* has at me, if he had had Sedition or Treaſon againſt me, to be ſure I ſhould have heard of it, and many more beſides. His Fling is this, *viz.* about *E. B. who* (he ſaith) *was one of the chief Preachers of the Quakers, and in very great eſteem among them*——*This Man is charged, by* Jer. Ives, *to have juſtified the late War againſt the King, and is defended by* George Whitehead, *another of their chief Preachers*, p. 9. To all which I anſwer, as a Man not Conſcious to my ſelf herein. Do but ſee how fallaciouſly and deceitfully the matter is ſtated by this peeviſh Incendiary; as namely, upon his repeating the Anabaptiſts charging *E. B. with juſtifying the late War againſt the King* (without any Diſtinction he addeth) *and is defended by* G. W. which looks like as if I do defend ſuch a Juſtification of the late War againſt the King. What is this but Malice and Wickedneſs, to render me obnoxious and ſeditious to the Government, and ſo uncapable of ſo much as the Act of Indemnity? As for a preſent defending of that War, which I never was concerned in, nor is there any Words of that import in my anſwer to *Ives* (*ſee* Serious Search) which *John* quotes, but leaves out the principal Matter wherein I defend *E. B.* in his teſtifying againſt the Men then in Power, and the Quakers from *Ives* his moſt unjuſt Accuſation againſt them in theſe general Words, *viz. You juſtifie the late War againſt the King: What Impoſtors*, &c. This our Adverſary has moſt enviouſly ſeconded, as one beholding to the Anabaptiſt Preachers; and was not he a zealous Chaplain, more than a little concerned in the Old Army, againſt the King himſelf? who not very long after his open ſcurrilous Behaviour, boaſting, vapouring and malicious Work againſt us, was ſoon cut off by Death. Now *J. P.* has enlarged upon his Work

againſt

againſt us, to render us odious to the Government; and me in particular, as *defending ſuch a Juſtification of the late Wars againſt the King*; as his Words may be eaſily taken, rather than defending our Friend or Friends from that Charge which not only my ſelf, but alſo many thouſands of us and among us are wholly clear of, (nor did I ever like Wars and Blood-ſhed) being a ſimple-hearted harmleſs People towards the King and all Men, and do eye the over-ruling Hand and Power of God, and dayly fear him, for our Preſervation being in his Holy Will reſigned to be patient and paſſive under what Government he is pleaſed to ſet up.

Moreover, let the Reader pleaſe to take notice how evident *John Pennyman*'s Abuſe, Deceit and Falſhood is, on ſome Paſſages he cites out of a Paper, entituled, *A Declaration from the People called Quakers to the preſent diſtracted Nation of* England, 1659. p. 12. where, upon theſe Paſſages, *viz.* "We have choſen the Son of "God to be our King, and he hath choſen us to be his People, "and he might command thouſands and ten thouſands of his "Saints, at this Day, to fight in his own Cauſe.——and give "them Victory over all their Enemies, and turn his Hand upon "their Perſecutors; but yet his Kingdom is not of this "World, neither is his War-fare with Carnal Weapons, &c. "neither hath he choſen us for that End; neither can we yet be-"lieve that he will make uſe of us in that way, &c.——But for "the preſent we are given up to bear and ſuffer all things for his "Name's ſake, &c. Upon which *John Pennyman* has this Obſervation, *viz. So that they were not then of that Mind, That the Spirit would never move them to fight*: And this he brings to contradict their Declaration to the King 1660. "Teſtifying that the Spirit "of Chriſt which leads them into all Truth, will never move "them to fight and war againſt any Man with outward "Weapons.

1. In the firſt place, I intreat all that read this, to take notice, That the aforeſaid Declaration which *J. P.* has the ſaid Obſervation upon, (*viz.* That *the Quakers were not then of that Mind, That the Spirit would never move them to fight*) was (as he ſaith, true) ſubſcribed by many, but tells not the Reader, That he, even *John Pennyman* himſelf, was one of thoſe many who ſubſcribed it: As I am ſure his own Name is to it, with thirteen or fourteen more; wherein he hath dealt moſt diſingenuouſly and deceitfully,

fully, thus to reflect upon the Quakers and *E. B.* about it, without giving any notice how far himself was concerned in it by subscription; which he must needs see and call to mind, if his Malice did not befool him to overlook (or not heed) the Subscriptions; but his casting it upon *E. B.* as being moved by his Spirit to give that Paper forth, shews that he has of late looked on the Conclusion of it; it being there said, That the Substance of this was given forth the twentieth Day of this tenth Month ‖ ; being moved of the Lord, by his Spirit ‖ 1659. thereunto, through *Edward Burroughs*, and is now judged meet to be published to the Nation, in the behalf of us and our Friends, under our Hands, *viz.*

Ger. Roberts,
Thom. Hart,
Gil. Latey,
John Anderdon,
Joh. Osgood,
Robert Benbrick,
John Boulton,
Ellis Hooks,
William Crouch,
Gobert Sikes,
James Strutt,
John Pennyman,
John Crook,
E. Billings,
and
Ben. Furley.

See now, here is *J. Pennyman* among the rest, espousing and highly owning the Declaration aforesaid, as the Substance of it being then given forth, at the Motion of the Lord by his Spirit, and published in the behalf of them who subscribed it, and their Friends: Well, I have seriously perused the said Declaration, and I must confess it looks so impartially, and with so much Innocency and Freeness from a fighting Spirit, and so plainly confessing our Choice of the Son of God to be our King, and his Choice of us to be a People, and that his Kingdom is not of this World; and that his War-fare is not with Carnal Weapons, as also that neither is his Victory by the murthering and killing of Men's Persons, nor hath he chosen us for that end, *&c.* with divers other Passages to the same purpose, as in p. 8. *viz.* "We "do not war against any with Carnal Weapons, neither shall "we ever provoke the Nation against us, otherwise than by our "Righteous and Holy Walking, *&c.*

That I wonder *J. Pennyman* ſhould have or allow of ſuch a Conſtruction upon the ſaid Declaration, as, That the Quakers were not then of that Mind, That the Spirit would never move them to fight: Unleſs *John* himſelf had ſuch a Reſerve, when he ſigned that Paper; which if he had, it was moſt groſs Diſſimulation to tell the World, That he, with the reſt, had choſen the Son of God to be their King; and that his War-fare is not with Carnal Weapons, nor his Victory by killing Men's Perſons; nor hath he choſen us for that end. Now if *J. P.* when he ſigned this, believed that the Spirit of Chriſt might, for all this, move him (or any of them) to fight; What abominable Hypocriſy was he guilty of therein?

1. To proclaim to the World, That he and the reſt are become ſubjects to ſuch a King, as will never allow them to fight.

2. And yet have this private Reſerve, That he may move him to fight: But I am perſwaded the reſt of the Signers of the ſaid Paper had no ſuch deceitful Reſerve; If *J. P.* had, he was very deceitful, and has now bewrayed the foulneſs of his own Neſt.

As for the Words he carps at in the ſaid Paper, to which his own Name is, *viz.* That the Son of God might command thouſands and ten thouſands, *&c.* That's no Proof that they then believed he would do it; unleſs it muſt be taken for granted, That becauſe he had Power to command thouſands to fight, therefore he would do it, and ſo argue from his Power to his Will, which but mean Logicians would be aſhamed of; when it is as plainly told, That Chriſt's Kingdom is not of this World, and his Warfare is not with Carnal Weapons; and that he has not choſen us for that End, as to kill Men's Perſons, *&c.* As that Chriſt by Prayer could have obtained more than twelve Legions of Angels to have reſcued him: But how then ſhould the Scripture be fulfilled, That he muſt ſuffer?

Matth. 26. 53, 54.

As for the other Words, "Neither can we yet believe that he "(*viz.* the Son of God) will make uſe of us in that way (*viz.* of fighting). For our Adverſary to infer from the Particle *yet*, (where 'tis intimated, That *yet* they could not believe that Chriſt would move them to fight) that therefore the Quakers were not then of that Mind, That he would never move them to fight. He might

might as well have inferred, from their ſaying, That *yet* his Kingdom *is* not of this World: Therefore they were *not* then of the Mind, That Chriſt's Kingdom would never be of this World, but that it might become a worldly Kingdom, and his Servants turn Fighters. Thus abſurd is our Adverſary's Conſequence againſt us, upon a mere ſmall Circumſtance or Ambiguity of a Word; *yet* [*nevertheleſs*] is conſtrued by him for yet [as yet] as putting the ſignification of *adhuc* for *tamen*. And for the preſent we are given up to bear and ſuffer all things for his Names ſake: As for the Word *preſent*, I grant, if it had been left out, it had appeared more abſolute in concurrence with the Subſtance of the Declaration, which, as 'tis ſaid, was given forth by *E. B.* But that diminutive Phraſe (for the preſent) is not eſſential to the Subſtance of it, but rather to the manner of ſpeaking: *John*, it may be, can give account of thoſe Particles, which he has conſtrued ſo much to the Diſadvantage of the whole; ſeeing his Name is to the Paper, and he can give or own ſuch an Interpretation of it as that they (the Quakers) were not then of that Mind, That the Spirit would never move them to fight, though there be enough in the Paper to evince the contrary, as is before hinted: And if *John* had any ſuch Reſerve, in eſpouſing and ſigning the ſaid Paper, or did cauſe the putting in thoſe Words, as that the Spirit of Chriſt might move him to fight, it is high Time for him to write a Recantation for that and many other Paſſages; wherein, while he endeavours to render us ſuſpicious and obnoxious to the Government, he has greatly bewrayed his own dark, envious and perfideous Spirit, whoſe Practice and Method in his Book, generally is to ſnarle, ſnatch and catch at ſuch Paſſages in our Friends Books, as he thinks moſt to make Advantage of, to render us Temporizers, odious and obnoxious to the preſent Government, and commonly to paſs by and leave out ſuch Paſſages, Threats and Prophecies as were directly againſt the former Men in Power, and their Oppreſſions and Cruelties that were inflicted in the Protector's Days. But as for the aforeſaid Declaration to the diſtracted Nation of *England*, ſubſcribed as aforeſaid, 'tis ſo Impartial and Plain, and againſt the Oppreſſions, *&c.* under the ſeveral Governments in this Nation, lamenting the Judgments and Calamities thereof, that I wiſh he had publiſhed it all to the Nation, for it would very much have tended to clear our Innocency from his unjuſt Imputations

tations and Insinuations against us as a People. And to manifest our clearness from Temporizing and Parties; and our Testimony against Fighting, Warring and Killing, *&c.* as inconsistent with Christ's Government and Kingdom.

And now pray further consider, did not our Lord Jesus Christ in his Parable concerning them *that Intreated the King's Servants spightfully and slew them, acknowledge the Justice of his Father, in sending forth his Armies, and destroying those Murderers, and burning of their City*? Mat. 22. 7. and also against those Husbandmen who slew the Heir, whom the Lord miserably destroyed, *Mat.* 21. 7. and *Luke* 20. 14. were not these Parables against *Jerusalem*, and the Jews who persecuted and slew the Prophets of God, and his Son Christ the Heir? Did not he therein Propheſie against *Jerusalem*, and of the destruction thereof, and so far recognize that War, and miserable Destruction that came upon them, as a just judgment from God? and yet his Kingdom being not of this World, his Servants might not fight, being under an Injunction to the contrary; was Christ therein contradictory to himself or to his Testimony, for his Servants not fighting? no sure. And the Apostle *Paul* acknowledged the Magistrate or Rulers place, as owning his Office in not bearing the Sword in vain, but as being the Minister of God, a Revenger to execute Wrath upon him that doth evil, *Rom.* 13. and yet exhorted his Brethren the Saints, not to avenge themselves, but rather give place unto Wrath, *Rom.* 12. 19. did the Apostle herein contradict himself or his Christian Testimony? pray consider it.

Now suppose a Government (according to their own principles) in one Nation, should require their Subjects or Friends innocent Blood unjustly shed, in another Nation by Murders, Massacres, *&c.* would not this be just, and may not God in vindictive Justice and Judgment, stir up a Power or Government, (whose Principle is accordingly) to such an act, as he did the Romans against *Jerusalem*, and the persecuting Jews? And for any of his Servants so far to recognize the same, as a just Judgment; how do they therein either contradict their Christian Principle, which is, *not to avenge themselves*, nor to use carnal and destroying Weapons, either for Christ's Kingdom, or the Kingdoms of this World? as being unsuitable Instruments for Christ's *Lambs* and *Sheep* to make use of, whatever

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uſe God in Judgment may cauſe or ſuffer to be made the reof among Nations in the Fall; It is not conſiſtent with the ſaving Goſpel of Chriſt, or nature of his Lambs, Sheep, Innocent Followers and Sufferers, to make uſe of the devouring Sword, to deſtroy others who cannot defend themſelves therein; and therefore is it not more juſt and warrantable for Governments (who have a Power, and the Sword of Juſtice) to defend the *Lambs* and *Sheep* of Chriſt, yea Nations and People (ſo far as their power extends) from devouring Beaſts of Prey, rather then to perſecute, oppreſs or ſuffer them to be devoured by any others, who ſeek their ruin? And yet we hope for the fulfilling of thoſe Evangelical Prophecies that foretel the end of Wars, Striſe and Contention, and Chriſt's Kingdom of Peace to be ſet up and exalted to the ends of the Earth: *Send Peace in our times O Lord.*

That accuſation, that the Quakers uſe Forms of Oaths, *refuted.*

WHereas *John Pennyman* has ſeveral times over an accuſation againſt us, 1*ſt.* in his Title Page, *viz. Alſo one of the Forms of their Oaths uſed among themſelves.* And again, p. 29. he ſaith, *here followeth one of the Forms of the Quakers Oaths, which* S. Criſp *one of their great Preachers, impoſed upon one called a Quaker, who had mortgaged his Land to him and others, for a Sum of Mony, but before he would let him have the ſaid Mony, he forced him (though with diſſatisfaction) to Sign and Seal this following, which by their own definition of an Oath, is an abſolute Oath,* (ſaith *I. P.*) The matter he intends for an Oath lies in theſe words, *viz. I do hereby teſtifie in the Truth of my Heart, and in the preſence of him that knows all things,* &c. *that I have not before this contract, ſold or engaged the ſaid Eſtate, to or with any Perſon,* &c. which being given under *Hand and Seal,* in the preſence of two Witneſſes; our Adverſary concludes it a Form of an Oath (and has made a hideous clamour about this buſineſs) *according to the Quakers own definition of an Oath,* quoting a ſecond Teſtimony concerning Oaths, 1675. p. 3, 4, 5. *viz. that theſe Forms of Speeches uſed by the Apoſtles, and by* Jacob *and* Laban *are of themſelves (without the addition of ſomewhat more, as*

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an outward Sign or Pledge) neither Oath or Swearing, which ſomewhat more as an outward Sign or Pledge, was that which gave the denomination of an Oath or Swearing, &c.

Anſw. 1. As to the words [*one of the Forms of the Quakers Oaths*] this is a deceitful Aſperſion, containing a two-fold Falſhood, 1*ſt*. That the Quakers do uſe Oaths or Swearing. 2*dly*. That they uſe ſeveral Forms of Oaths or Swearing, and this from a particular or private act not of the Quakers, but of *one call'd a Quaker*, which whether that was an Oath or not, wee'll enquire anon. 3*dly*. That accuſation that *S. C. Impoſed upon and forced him (though with diſſatisfaction) to ſign and ſeal his Teſtimony*. This *S. C.* abſolutely denies that he ſo forced him, or that he ſhewed any diſſatisfaction therein. And now to come more cloſely to the cauſe alledged againſt us, to prove us Swearers, or guilty of uſeing Forms of Oaths.

Anſw. 2. In the paſſage before cited are two actions of different natures, Religious and Civil, which muſt be diſtinguiſhed; if a faithful Friend without ſcrupling his Confeſſion, containing the ſubſtance of the old Oath, had been ſufficient; otherwiſe his Hand and Seal, engaging both himſelf and his was added. This is the ſame we offer to the Magiſtrate; if unfaithful, we engage the penalty of the Law againſt Perjury. His Hand and Seal was not an outward Sign or Pledge to make it an Oath, but to make the Penalty legal, as a witneſs againſt him, to thoſe to whom his verbal Confeſſion could not, without them and other Witneſſes extend nor appear effectual. To confirm our Aſſertion, that ſome outward Sign gives the denomination of Swearing (which *ſome outward Sign*, or *ſomewhat more is* not *any (or every) thing more*) and that the Apoſtle's words and others, were but Aſſeverations; ſee the Teſtimonies in our Treatiſe of Oaths of *Baſil Nazianzen*, &c. pag. 61, 65, 18. Biſhop *Sanderſon de Jur. oblig.* about pag. 141, 142. and others there. If the Party were a real Friend he confeſſed, if not, he engaged; beſides we have more fully defined an Oath, and the particular Ceremonies thereof, than what our Adverſary cites amounts to, in our Book in anſwer to *I. S.* entituled, *The caſe of the Quakers concerning Oaths defended as Evangelical.*

" As firſt, concluding that only ſaying, *God is my Witneſs*,
" Rom. 1. 9. *I ſay the Truth in Chriſt, I lie not*, Rom. 9. 1.
" *And calling God to Witneſs to the Truth of what we ſay*, &c.

" are

" are no Oaths; we cannot be convinced that any of theſe, " make up a formal Oath among Chriſtians: And then we " give the definition of an Oath, as uſed among Men, (*viz.*) " That firſt there is Swearing by the great God intended. 2*dly*. " An Imprecation or Curſe contained. 3*dly*. Some Ceremony " or Sign uſed, ſee *Caſe of the Quakers concerning Oaths defend-* " *ed*, p. 6. And then for the ſeveral Ways or Ceremonies expreſſing formal Swearing, they are ſignified thus, *viz.* " Among " the Heathen, laying the Hands upon the Altars and Swear- " ing by the Gods, *Jurare aras*, *Horace*. *Abraham*'s Servant " putting his Hand under his Thigh, *Gen.* 24. 2. and 47. 29. " The Angel lifting up his Hand towards Heaven. The pro- " feſſed Chriſtians laying the Hand upon a Bible and kiſſing it, " or Swearing upon the four Evangeliſts, according to the Pope's " Impoſition, p. 7. So that the *ſomewhat elſe* is here reſtrained to ſuch and ſuch Ceremonies reſpectively, and here limited, and not in general to *any* or *every* thing uſed in civil Obligations, not intending or belonging to it, to the making it an Oath; as that of the Hand and Seal is a Teſtimony to the Writing, to be a true Record of his Confeſſion, both as a civil Man, and alſo Religious. And therefore alſo an obligation to reſtitution is faulty, both by the arbitrement and cenſure of the Religious, if brought before them; and alſo of the civil, honeſt, if before ſuch, and Courts of Juſtice alſo: If not, it is through their defect, not admitting a Teſtimony without Swearing and granting Reſtitution in caſe of Couzenage, which we conſider not; as when we bring Witneſſes, or are brought as Witneſſes before them, or offer our Service in the Commonwealth; it's their fault in refuſing our juſt offer, not ours in refuſing their unjuſt one. If it was *I. P.* (or ſuppoſe ſuch an one) had *S. C.* acted the wiſe Man, in taking his Confeſſion without ſuch record with Hand and Seal? nay it ſeems he had more than ordinary confidence in the Man, that he ſo much valued his Affirmation, and every engagement that Men make under Hand and Seal (though God's Name be mentioned therein) is not therefore an Oath. For are the laſt Wills and Teſtaments of the deceaſed, Oaths or Swearing; which are made and begun [In the Name of God Amen] and confirmed with Hand and Seal? Are theſe Oaths, or eſteemed

med the Oaths of the deceaſed, becauſe mention is made of the Name of God, and Hand and Seal to them? If Hand and Seal to any contract or promiſe (wherein poſſibly ſome occaſionally have made mention of the Name of God (which we are very tender of uſing) make it an Oath, I confeſs this is a new definition of an Oath. And he that aſſiſted *J. P.* in this Accuſation and other Notes, Obſervations, and moſt unjuſt Inferences againſt us, may very well be aſhamed of ſuch malicious work, and of his abetting him therein; and his ſculking ſhall not excuſe, hide or reſcue him (or *J. P.* either) from the righteous Judgment and ſtroak of God's Hand. Let them note and remember this: I have not writ out of any ill will to them or their Perſons, but from a holy Zeal for Truth and Righteouſneſs, againſt the contrary in them,

Being a Friend to the Souls of all Men,

G. W.

An

An Appendix to the Precedent Treatise:

Being a Collection of divers Remarkable Paſſages, by ſeveral Hands, but omitted and left out by our Adverſary in his Quotations out of the ſame Books, made uſe of by him, wherein his unfair Dealing and Abuſe may the more appear, and alſo the Innocency and Clearneſs of the People of God, and true Chriſtians, called Quakers, from Wars and Fighting, and their conſtant Teſtimony againſt the Ground thereof; as alſo their plain and impartial Dealing with the former Powers, in teſtifying againſt the great Perſecutions and Perſecutors in the Protector's Days: All which being ſeriouſly conſidered, together with the many faithful Warnings from the ſaid People to thoſe in Power, all-a-long, ever ſince they were a People, doth ſhew that there are Prophets of God among them, and manifeſtly clear them from that moſt unjuſt Charge, of being Temporizers, *&c. And alſo ſhews the great Diſingenuity of our preſent Adverſary, in his picking, carping, quarrelling and perverting, as much to our Diſadvantage as he can imagine, like thoſe whom the Prophet complained of,* Pſal. 56. 5. Every day they wreſt my words; all their thoughts are againſt me for evil.

OBſerve the following Collections and Citations, with the brief Notes thereupon.

Good Counſel (p. 37.) *to* O. C.

After the Words cited by J. P. *p.* 5. viz. That thou nor they may loſe that Dread of the Lord, J. P. *leaves out*, viz. "for "that ſtrikes a Terror in the Hearts of all People.

Obſerv. *This Dread is preferred above the Arm of Fleſh and Carnal Weapons.*

And learn true Patience——"And the patient Spirit remains "in the Lord's Work, for that is it that tryes, ſtands and abides, "which gets the Victory and obtains the Crown. *left out.*

Obſerv. *Herein he writ to them, as a Miniſter of the Goſpel of Peace, and not to incite them to fight and ſhed Blood*, &c.

" Hear the Voice of God, and it will keep thee from Hardneſs " of Heart. *Ibid. p.* 27.

Obſerv. *And conſequently from Oppreſſion and Cruelty, had he hearkned to it; this was ſeaſonable Advice, tho too much rejected.*

" The Lord hath viſited thy Houſe, becauſe thou haſt ſuffered " thy Servants to ſmite the Servants of the Lord and Lambs of " Chriſt, and priſoned the Lambs, and his Sons and Daughters, " ſome until Death; therefore thy Sons and Daughters, and Ser- " vants will I take away with Death, and viſit thee and thy Houſe " with Sickneſs, ſaith the Lord; and thou ſhalt know that I am " the Lord, who reigns. Therefore ſpare my Sons and Daugh- " ters, that I may ſpare thee and thy Houſe, and that thou mayeſt " know, that I am the Lord. O how art thou fallen under Men, " and thy Houſe will ſuffer as long as my Sons and Daughters, " and Servants ſuffer by thee and thy Servants, and dye in Priſon, " and you not viſiting them, nor ſuffering their own Friends to " viſit them, therefore take heed leſt thou become weak as Wa- " ter, *&c.* *Ibid. to* O. C. p. 36. *writ the* 10th *of the* 6th. *Month. left out by* J. P. *p.* 5.

Obſerv. *What plain Reproof and conditional Threats the aforeſaid Paper contains againſt* O. Cromwel *and his Family, becauſe of the Oppreſſion and Perſecution in his Dayes; and how unlike a temporizing Spirit this was.*

After (crumble Men under) *he leaves out* " ſtand up in the " Power of the Lord, and the Lamb's Authority.

Obſerv. *Which Power and Authority would have inviſibly ſubjected Mens Spirits to quietneſs, which I underſtand by the Phraſe, as by the Dread of the Lord, ſtriking Terror into the Hearts of People; and not in a literal Senſe to crumble their Perſons to Crumbs or ſmall Pieces: That were a groſs Senſe indeed, which the following Paſſages clear him of; for the Lamb's Power does not deſtroy Men's Lives, but ſaves them.*

1659. *To the Parliament of the Commonwealth of* England, G. F. *p.* 16.

" He that fights with Creatures, with Fleſh and Blood, " he cannot fight with Spiritual Wickedneſs and Powers of Dark- " neſs, with Swords and Spears: He that fights with Swords " and Spears, fights with Fleſh and Blood, doth not preach the " Goſpel

" Goſpel to that which is captivated with the Powers of Darkneſs:
" He that runs againſt the Creature with Swords and Spears, and
" defaces and mars it, doth not go the way to bring it into the
" Liberty of the Sons of God. *not in* J. P's

Obſerv. *A plain Teſtimony to the Goſpel Diſpenſation againſt Fighting and Killing one another, plainly clearing* G. F. *in that Point.*

G. F. *To the Protector and Parliament*, 1658.

After (loſe the Power of God) *theſe Words are left out*, viz. " When the Children of *Iſrael* went from that of God
" in them, they would have Kings, as other Nations had, as
" Tranſgreſſors had; and ſo God gave them one. J. P's *Citation*, p. 3.

Obſerv. *So when God has given one, is it temporizing or contradiction in us to own and ſubmit to him, as far as we can with clearneſs of Conſcience?*

After (take heed of putting honeſt godly Men out of the Army, *J. P. p.* 6.) J. P. *leaves out* " Or putting them out of their Places,
" being Juſtices of the Peace. G. F. *to* R. *Protector.*

Obſerv. *For ſuch Army-Men and Juſtices there were turned out, that were againſt Perſecution, and did relieve and reſcue many of us, when In great Sufferings and Jeopardies by cruel Perſecutors, who ſought our Lives: Had we not good reaſon then, even as Men, to oppoſe their turning out of ſuch?*

G. F. *To the Council of Officers*, p. 2.

After (the Power of God you have abuſed) J. P. *leaves out*, " which had you lived in, you and the Nations had been quiet
" therein, and all the Oppreſſed had had Liberty, and the
" Lord had been the Joy of every ones Heart, and the Spoil
" of the Enemies had not taken up the Poſſeſſion of the Heart,
" as it hath; ſo that the Lord hath no place, nor his People;
" but the juſt hath been troden under Foot, and made a Prey on
" every hand. *Left out by* J. P.

Obſerv. *A juſt reproof of, and Teſtimony againſt their Oppreſſion, Unfaithfulneſs and Perſecution, when many of us lay in Goals at that Time, for whom ſeveral hundreds went ſeveral Times to the Parliament, to offer up themſelves to lye in Goals and Dungeons for them, and in their ſtead that were in Priſons, that they might come forth; but inſtead of granting Friends Deſire in that Caſe,*

they threatned to whip them. And when our Friends were excommunicated in Scotland, *that they might neither buy nor ſell; A poor Man, who had bought a Loaf, had it fetched from him, becauſe he was excommunicated by the Presbyterians; upon which Colonel* Aſhfield, *being a Juſtice of Peace in that Country, made an Order, That in ſuch Caſe People might buy and ſell with our Friends, though they were excommunicated; ſo that had not* G. F. *good reaſon to write to the Council of Officers, againſt their diſplacing ſuch Men that were ſo tender towards us, when the ruder ſort of Soldiers came with Swords and Piſtols, and tore Friends from off their Knees, when at Prayers? And the perſecuting ſort of Juſtices and others, frequently breaking up our Meetings, under pretence that we were plotting to bring in King* Charles, *&c.*

And the Words (by which Nations about you are lifted up, and ſtand at your Doors) *are left out by* J. P.

Obſerv. *This came from a Prophetical Senſe of their declining and downfal.*

After (Cauſe of God and his Truth) *he leaves out* (without any End to your ſelves, but the good of all People; for the Releaſement of all People out of Thraldom, Bondage and Captivity.) J. P. *p.* 8.

Obſerv. *This was the End for which the Army was told of going to* Rome, *&c.* viz. *the breaking down Oppreſſion, and not to deſtroy, kill and take poſſeſſion.*

"But when you loſt the Power, then came the Innocent to "be caſt into Priſon; above twenty hundred have been perſe- "cuted and impriſoned, within theſe few Years, for Conſcience- "ſake, towards the Lord. *Left out.*

After (God's Cauſe) *he leaves out* "That ſet open the Pri- "ſon Doors; that will let none be perſecuted for Religion: "But now you have Priſons to break down at home, where "lyes about two hundred Priſoners in Dungeons and naſty dark "Holes, for the Word of God. *Left out.*

P. 3. Thoſe things at home to be thrown down, which are deſtructive to the being of Creatures.

Ibid. "For above twenty of the Innocent Lambs have been "perſecuted, and their Blood ſhed in the Streets, and high "Ways, and impriſoned till death in this Nation, within theſe "few years: And godly and peaceable Meetings have been "broken up by Men, with Bills, Staves and Piſtols, and their "Blood

" Blood lies upon this Nation; and God hath required it, and " will require it of their Heads, who might have ſtopt this " Martyrdom a great while ago, which was in their power, " and did it not. For Bonds, Priſons, Fetters, Houſes of Cor- " rection, Dungeons, do yet attend the Lambs and Babes of " Chriſt in this Nation, who have been tryed theſe ſeveral " years, *&c.* whoſe Blood hath been ſhed, and they beat and " cruelly bruiſed, and tortured, and whipped as Vagrants, their " Fleſh tortured, till it has been ragged; and yet this hath not " aſſwaged the Adverſary: For the Lord is riſen, who will " plead the cauſe of the Innocent, not by *Sword nor by Spear,* " but by his power, *&c.* *Left out.*

Obſerv. *Here was no cauſe for a charge of Temporizing, nor any dependance on Sword or Spear, nor any ſiding with thoſe Oppreſſors, but very plain and faithful dealing.*

Ibid. p. 5. " Who obeys Chriſt, loves his Enemies, and is in him the Truth, who ſaves Mens Lives; but who is out of the Truth will kill and compel and perſecute to death.

Obſerv. *See how plain this is againſt Killing, Compulſion and Perſecution, and for the ſaving of Mens lives.*

Before [many valiant Captains, *&c.*] " he leaves out [many " Juſtices of Peace, Faithful, *&c.* to keep the Peace, and to " keep down the rude Multitude, you have put out, whereby " you have been the cauſe of letting all the Bruits upon them, " that matter not Law nor Religion, *&c.*] *J. P.* p. 8.

After (many * valiant Captains, Soldiers and Officers, have been put out of the Army) he leaves out (" whereby the " Rude have fallen upon them, and they " been counted as a thing of nought, *&c.* " Oh the Blood that hath been ſhed in " this Nation for Truths ſake! (This rela- " ted to the cruelty inflicted on many cal- " led Quakers) Oh what knocking down in Markets and Steeple-houſes and going to Meetings, and ſending Men up and down with Paſſes, as Vagrants, Men worth three or fourſcore Pounds a Year.---- Theſe Men that perſecute and whip Men of three or fourſcore Rounds a Year, *&c.* p. 5.

* For it was ſuch as had been inſtrumental ſometimes to ſave the lives of many of our Friends, in reſcuing them from the rude Multitude.

Obſerv. *Was there not great Cauſe to reprehend them, for turning out ſuch Captains, Officers and Magiſtrates as laboured to keep the Peace,*

to

to quiet the rude Multitude, and to preſerve the Innocent? And were not ſuch to be commended in their Place? Had we not cauſe to own and eſteem ſuch as endeavoured our Preſervation, and not to ſhew our ſelves ungrateful, much more than thoſe that ſought to deſtroy us? What has J. P. *againſt this, when we went in the hazard of our Lives daily?*

Oh, how are Men fallen from that which they were at firſt, when thouſands of us went in the Front of you! J. P. p. 8.

Obſerv. *But this was not as Quakers, but before they were ſuch, and it is known* G. F. *was never a Soldier, as before.*

(And were with you in the greateſt Heat, *&c.*) *Thus far* J. P's *Quotation.*

The reaſon whereof was in the precedent Words, which he takes no notice of, viz.

"Oh what breaking of Windows, unthatching of Houſes, Men "coming in diſguiſed, with Swords and Piſtols, into Meetings, "binding ſome Hand and Foot, carrying them into the Fields, "leaving them there all Night in the Winter-Seaſon. Oh what "Havock hath been made of the People of God, that they have "rode in and trampled among them with their Horſes, and pluckt "him up by the Hair of the Head, that was on his Knees, praying "to the Lord; whereby the Perſecution in this Nation hath given "an ill Savour unto the Nations hereabout, and rings abroad in "the World: That when Friends are moved of the Lord to go "into other Nations, to declare the Truth of God and his Word, "they caſt it upon them, and impriſon many, and ſay they will "ſerve them and do to them as their own Nation does. *Then follows,* "Oh how are Men fallen from that which they were in at "firſt, when thouſands of us, *&c.* were with you in the greateſt "Heat! [Obſerv. *That was as zealous Army-men, before the People called Quakers were brought forth*] "who looked not for the Spoil "but the Good of the Nation, and now thus ſhould be ſerved by "thoſe that are ſet down in the Poſſeſſion of the Spoil, that they "ſhould requite us ſo in the End: Oh, the Lord's Truth, the "Lord's Power, and the Lord's Arm is more dear to us than all; "who have not ſat down in the Spoil, *&c.* who are come to the "Lord, who hath given us Victory, and hath brought us to the "Light, that takes away the Occaſion and Root of the War.

Obſerv. *Thoſe who zealouſly aimed at an Univerſal Good, and were not ſelf-ended, came to ſee the End of Wars, and ceaſed to be Soldiers then.*

Oh,

Oh what a ſincerity was once in the Nation! What a dirty, naſty thing it would have been, to have heard talk of a Houſe of Lords among them? *J. P.* p. 8.

Obſerv. *That was* among them *who made People engage againſt them, yet made themſelves Lords, ſo manifeſtly contrary to their own pretences.*

(And ſat down in the ſpoil of the Houſe of the Enemies. *left out.*

Obſerv. *Thus* J. P. *has frequently abuſed us, in leaving out, and paſſing by many material paſſages, and catching and ſnarling at others, occaſional and circumſtantial.*

E. B. *to* R. Cromwell.

After he tells him of his Fathers Victories and Proſperity, J. P. leaves out the following remarkable words, *viz.* "(But yet we know " he abuſed his great Deliverances and Authority; and did not " ſet free the Oppreſſed, but left Mountains of Oppreſſions and " grievous yokes of Bondage, unbroken down and unſubdued; and " the Lord ſmote him, and took him away in judgment becauſe " thereof. *Left out by* J. P. p. 13.

Obſerv. *See how plainly this Protector was reminded of his Fathers abuſe and negligence, on purpoſe to warn him of the like evils and judgment.*

(And before in the beginning of the Letter to R. C.) p. 52. " The Lord God over the Kingdoms " of Men Ruleth and Reigneth, he Buildeth and " Breaketh down, and Planteth and Plucketh up, " he pulleth down one, and ſetteth up another; and who may " ſay, what doſt thou? See good Counſel, p. 53.

Obſerv. *See here was an Eye to the Hand of the Lord in revolutions, from whom both promotion and abaſement comes; and this is no Temporizing, nor admits of it.*

Weſt anſwering North. It's ſaid upon *Peter Ceeleys* falſly accuſing *G. F.* with telling him privately of a deſign, and perſwading him to joyn therein. Which deſign was, that he could raiſe four thouſand Men in an hours warning, and involve the Nation in Blood, and bring in K. *Charles*: And this he was accuſed of before Judge *Glin*, Chief Juſtice of *England*, to take away his life. *Note p.* 27.

J. P.

J. P. p. 11. 1656. Quoting *G. Roſe* to *O. C.* entituled, *The Righteouſneſs of God to Man*, viz. *after* (executed on them to the utmoſt) *theſe following words are left out by* J. P. *viz.* " (but thou " art fallen from thy firſt Integrity and in the ſpoil art exalted, " and ſet up in the Glory of the World; in thy Name and by " thy Power do my pure Seed ſuffer, and Tyrants rule over my " People, and by thy Power and in thy Name do they perſecute " them, and impriſon unto death, and have ſpilled the Blood " of my innocent People, to ſatisfie their corrupt deſires; but " ſurely I will viſit for theſe things; and much do they lie upon " thee. And if thou letteſt Tyrants get rule in thy name, and " by thy Power, on thee and thy Seed will I require the Blood " of the innocent, that hath been ſhed in theſe late days, under " thy Government, *&c.*

Obſerv. *How plainly the Oppreſſors in thoſe days were charged and warned and propheſied againſt, which in a great meaſure is fulfilled already.*

F. H's. *Information and Advice to the Army on both parts, and Committee of Safety*, 1659.

P. 2. " Should not all Rule and Authority, be for the good " and ſafety and well being of a Nation or Commonwealth?

Obſerv (*The true end of Government always owned and deſired by us.*)

P. 3. " Was not *Iſrael* governed ſometime by Judges, ſome- " times by the Elders, and ſometimes by Kings? And while they " ſtood in the Councel of the Lord, and the People hearkned to " them, was not the Lord among them? *&c.*

P. 5. " And this I have to ſay to that part of the Army, " who ſtand ſo much upon the Name Parliament. If you ſhould " manage your Weapons for a ſound or a name, or ſomething " that may ſuit you, though damnifie many thouſands, it will " not go well with you; therefore be not raſh nor haſty to ſhed " Blood upon this account, but take Counſel in time, leſt an out- " ſtretched Arm ſtop you in your way, *&c.* and you may repent " too late.

Obſerv. *How impartially he writes for the real end of Government, without reſpect of Perſons or Names, when we were ſo much accuſed for denying Government?*

P. 6. *After* late King *in* J. P's. *Book*, p. 15 *he leaves out theſe following words*, viz. " *Yet* the Ax muſt not boaſt it ſelf againſt him " that

" that hewed only with it, for a time, to accompliſh his end,
" and when he pleaſes take up another Inſtrument, and let the
" firſt lye ſtill.

Obſerv. *The Hand of God in ſetting up and putting down Men in Power, confeſſed.*

Before the words (a Company of greedy Hireling Prieſts came from *Leſterſhire*, to ſound their Trumpet in the Houſe, *&c.*) *he leaves out theſe words, p.* 7. viz. " But truly you ſtick in the
" Mire, *&c.* had your Ear open to them that could complement
" and flatter, and their buſineſs you would hear and return them
" thanks ; but them who had been your deareſt Friends, *&c.*
" coming in all Love and Humility, and repreſented their ſad
" Suffering unto you of their long Impriſonment, and how above
" twenty dear precious Men ſuffered till death in Priſon, for
" that grand oppreſſion of Tythes, could not be heard : And
" again, when a Repreſentation came unto you from many thou-
" ſands, *&c.* it was laid by as waſt Paper.

Obſerv. *How plainly they were reprov'd for ſetting up Temporizers, and ſlighting conſcientious Sufferers.*

P. 10. " Remove the preſent oppreſſions——Satisfie the Nations
" with deeds, words will not; with things, and not with names,
" that will not do; and it is not a King, a Parliament, a Protector,
" a Council or a Senate we look at, *&c.* for when Kings, Parlia-
" ments and Councils, are gone from the power of God, they
" are for the Thraldom of a Nation, and not for its Liberty ;
" but this I forewarn you, what ever you do, meddle not in the
" things of God, or about Religion, *&c.* let that alone, *&c.*

Obſerv. *Still the good End of Government for true Freedom, was preſſed for more than Words or Names, when we were under great Perſecution.*

Several Papers, by G. F. 1659.

P. 42. *After the Words* (have not theſe been called Miniſters of the Goſpel, but now how comes it that they preach up War) *he leaves out theſe following Words*, viz. " Is not the Goſpel a Goſpel
" of Peace ?

Obſerv. *How plain is it that his Principle was againſt War and Fighting*, &c. *as not conſiſting with the Goſpel of Peace ?*

Wounds of an Enemy by Miles Halhead *and* Th. Salthouſe 1656.

P. 76. After the words (*Enemies of his Elect*) *J. P.* leaves out,

viz. " And ſhall this Generation who have *exceeded* what hath " been done by their Fathers, go unpuniſht? *After the words* Juſtice and Equity, *he leaves out theſe*, viz. " And ſhall thoſe whom " he hath made the Rod of his Anger, and the Staff of his Indig- " nation, upon their doing the ſame things for which he judged " and caſt them out, eſcape? Hath all this Blood been ſhed, that " unrighteouſneſs may reign with oppreſſion, *&c.*

After the words (Examples of his Vengeance) *he leaves out theſe*, viz. To make way for others to riſe up and commit *greater Abo-* " *minations*; was perſecution of tender Conſciences unjuſt in the " Biſhops, and is it righteous now in them who ſuffered by them " for their tender Conſciences, *to outſtrip* the Biſhops?

Obſerv. *The Perſecutors in the Pretector's days, are more highly charg'd and threatned, than thoſe who went before them.*

The Viſitation of Ireland 1656. *by* F. H. E. B.

P. 21. *Two Lines after the Words* (true to the Commonwealth-Intereſt from firſt to laſt, even until now) J. Pennyman *leaves out theſe*, viz." And you have judged us before our Accuſers came; And " herein you do us great Injuſtice, and act contrary to the Law of " Equity, *&c.*

Obſerv. *This relates to the Time when* H. Cromwel *baniſhed them out of* Ireland.

P. 22. *After the Words* (Biſhops—become a Reproach) *he leaves out theſe*, viz. " And will you tell of Reformation, and yet " act in the ſame Footſteps? if you go on you are at the Brink of " Deſtruction, and at the Sides of the Pit—was not Perſe- " cution ever blind?

Obſerv. *How plainly they rendred thoſe, then in Power, unjuſt and ſelf-condemn'd in their Perſecution, and therein in the way of Deſtruction.*

A Viſitation and Warning, by E. B.

Fol. 537. *After the Words* (it would be your Honour to be made uſe of by the Lord in any degree, in order to this Matter, *viz.* viſiting *Rome*, and enquiring after the Innocent Blood there-in) J. P. *leaves out theſe*, viz. " Whether the Lord will Revenge " the grievous Blood-guiltineſs that lies upon them, by himſelf, " without an Inſtrument; or whether by you or others, as " Inſtruments, whether this way or another that God will do it, this I determine not.

Obſerv.

Obſerv. *Firſt, It is plain that he believed it would have been an Act of Juſtice to have made Enquiry for that Innocent Blood, mentioned, as they had often pretended, and declared to the Nation; and this our Adverſary has not refuted, and therefore it may yet be queried of him, Whether he does not believe that righteous Rulers or Magiſtrates may not in point of Juſtice (according to the Law of God) require Innocent Blood upon Perſecutors, or Satisfaction in that Caſe, though it be not the Quakers Work to be employed therein, in Point of Execution, if there be any for that. Secondly, Whether the Lord will ſuffer Bloodguiltineſs to go unpuniſhed, either by himſelf or by Inſtruments; 'tis plain that* E. B. *believed he would revenge it, but did not determine which way; and has it not been always confeſſed that Rulers are for the Puniſhment of Evil-doers?*

J. P. *Obſerv. p. 9. againſt* G. F.

On the Words (many have been put out of the Army, becauſe of their Faithfulneſs to the Lord) *he addeth this meaning, that is,* For being Quakers, as he intimates; *Which is a Perverſion, as if proved: It was faithfulneſs to the Cauſe* (viz. *Liberty of Conſcience*) *profeſſed by them, as Army-men and not as Quakers. On the Words,* (the Power of the Lord will give you enough, *&c.*) *he obſerves,* That he counſels them not to ſtop till they have ſet up their Standard at *Rome*, and they ſhall have Gold and Silver enough: *Which is a foul Perverſion; for* G. F's *Words are to look at the Power of the Lord God, and never heed Gold nor Silver.*

G. F's *Book of ſeveral Papers, printed in* 1659. *to the Protector and others.*

He writes to them in one Paper as followeth, Wraſtle not with Fleſh and Blood, ye Chriſtians, for it is the Practice of Heathens, Apoſtates and Jews; but overcome Evil with Good, receive Strangers and not kill them, *&c. p.* 48.

And again G. F. *ſaith, p.* 44. *of the ſame,* Do to all Men as you would have them do unto you, and on this hangs all the Law and the Prophets, *&c.* I ſay unto you, Love your Enemies, for the Jews were to kill them, the Heathen, with outward Swords: But the Doctrin of Chriſt was to love Enemies; who ſaith, he came to ſave Mens Lives, and gave his Body for the Life of the World: But the Jews perſecuted their Enemies, as you the Hypocrites and falſe Chriſtians, ſince the Apoſtles Dayes.

And

And in p. 43. And the Prieſts told you (to wit, the Powers) that the Quakers would kill you, and Quakers would riſe.

And in p. 41. Can you ſtop the Vials and the Plagues that are to come upon the Perſecutors, *&c.* Can you refuſe the Cup of the Wrath of the Almighty, when it is given to you, can you turn your Mouths and Heads aſide, for not drinking of it?

And in p 31. The Apoſtles were Spiritual, and wraſtled not with Fleſh and Blood, they had the Mind of Chriſt, that deſtroyed Death and the Devil, the Power of Death; but you have diſobeyed it, that perſecutes your Brethren, the Chriſtians, to Death; you are not in the High Power of Chriſt, *&c.* but you are in the Power that hates and deſtroys the Creatures, *&c.* out of the Love of God to Enemies; and theſe will wraſtle with Fleſh and Blood, being in the Power of Darkneſs, the Devil's Work, and ſo defaces the Creature, and doth not bring it into the Liberty of the Sons of God; theſe ſhould be aſhamed of their Work before the Lord, *&c.* For whom he ſends he arms (*but this is not carnal*) but your Day is come of Tryal, the Day is come of Chriſtendoms Tryal.

And in p. 29. The Patience of the Sufferings of the People of God, that ſuffer daily are Examples and Patterns among you, *&c.* which may convince you; not threatning, not lifting up their Hands againſt you, but committing their Cauſe to the Lord, who doth avenge the Cauſe of his People, *&c.* and will overturn, *&c.*

And in p. 28. *Cain* killed his Brother, about ſacrificing, and how hath the Apoſtate Chriſtians ſince the Apoſtles Days, killed his Brother Chriſtian, about Sacrifice and Religion, *&c.* this has been the falſe Church.

And p. 26. Is it not Time to awake out of this Murderers Power, into the Power of Chriſt Jeſus, *&c.* which is pure and Lamb-like, *&c.*

And p. 15. That which you ask is to be asked in the Son's Name, and what you do, to be done in the Name of Jeſus: And the Apoſtle doth not ſay in the Name of an Earthly King, Emperour or Protector; they were to do it in the Name of Chriſt, who hath all Power in Heaven and Earth given to him (*and was not this when ſome would have made* Oliver *King, who was called Protector?*)

THE END.

PAge 10. l. 10. f. *B. Boyce*, r. *T. B.* l. 11. r. *J. P.* p. 28. l. ult. r. *keep.* p. 30. l. 27. f. *wilt* r. *will.* dele *be.*

BRITISH 17 JU 1903 MUSEUM

The QUAKERS *Yearly Metting or Convocation Impeached on the behalf of the Commons of* England, *by* Francis Bugg.

BRITISH MUSEUM

An Apologitical Introduction.

Courteous Reader,

MArvel not that I purſue the Quakers into their ſtrong Hold, That I have beſieged their City *Abel*, 2 *Sam.* 20. and caſt a Trench about it, and hem'd it round on every ſide, inſomuch that *Sheba* the Son of *Bichri*, alias *George Whitehead*, cannot get out nor clear himſelf, unleſs he Retract and Condemn thoſe Errors and pernicious Principles which he hath vindicated in his own and his Brethrens Books, with which he and them ſtand charged in my Book *Quakerism Withering, and Chriſtianity Reviving*, &c. p. 3, 4. and *New Rome Arraigned*, &c. both ſold by Mr. *Guillam* Bookſeller in *Biſhops-gate-ſtreet*, *London*. No; thou haſt no cauſe to think it ſtrange, that the ſame Cup this painted Harlot hath ſo plentifully fill'd to others, ſhould be now fill'd to her, yea, even the Dregs thereof: For who have wrote more than the Quakers? whoever expos'd the Profeſſors of Chriſtianity more than they? Have they not this forty years, and more, laid Siege againſt the Chriſtian Reputation of both Magiſtrates and Miniſters? rendring the firſt in their Narratives of their Trials, the *Pharoahs*, *Nebuchadnezzars*, &c. and themſelves the only *Daniels* of the Age. The ſecond, in their Book ſtil'd, *A Diſcovery of a threefold Eſtate of Antichriſt*, &c. *Conjurers, Thieves, Antichriſts, Witches, Devils, Baal's Prieſts, yea, Hell-hounds, whoſe Commiſſion and Call came from* Oxford *and* Cambridge; *crying Woe and Miſery to the upholders (whether Kings or Parliaments) of that treacherous Crew and deceitful Generation.* But *William Penn* in his late Book ſtiled *The Guide Miſtaken*, &c. goes a little farther, *viz. Whilſt the idle gormondizing Prieſts of* England *run away with above* 150000*l. a year, under pretence of being God's Miniſters* —— *And that no ſort of people have been ſo univerſally through Ages, the very bane of Soul and Body of the Univerſe, as that abominable Tribe for whom the Theatre of God's moſt dreadful Vengeance is reſerved to act their Eternal Tragedy upon*, &c. I ſay, can'ſt thou behold theſe their Pamphlets ſpread up and down the Nation, and not be amazed at their Impudence? 'Tis not a year ſince it fell to my lot to Adminiſter on the Goods of a deceaſed poor Widow, a Quaker, whoſe Subſtance did not amount to 10 *l.* yet ſhe was ſo well ſtored, that ſhe had by

her more than 200 printed Books and Pamphlets of the Quakers writing, enough to infect a Nation, their chief tendency being againſt Magiſtracy and Miniſtry, and all inſtituted Religion; and yet none ſo bad, none ſo groſs, none ſo blaſphemons, but *George Whitehead* the Quakers *Bellarmine*, will undertake to vindicate them, who for this 40 years and upward hath been like *Iſhmael*, his hand againſt Epiſcopalians, Presbyterians, Independants and Baptiſts, and theirs againſt him. Thus much by way of Introduction.

The IMPEACHMENT.

THat *George Whitehead* and his Brethren, at a Convocation began at *London* the fifth day of *May* 1693. ending the eighth day of the ſame Month, did contrive, make, and promulgate ſeveral Conſtitutions and Canons Eccleſiaſtical, containing in them divers Matters and Things contrary to the Fundamental Laws and Statutes of the Realm, againſt the King's Prerogative, againſt the Rights of Parliaments, againſt the Property and Liberty of the Subject, and Matters tending to Sedition, and of dangerous Conſequence, as will abundantly appear by the recited Epiſtle, and that Epiſtle of 1692. a few Inſtances thereof, as proof, I ſhall recite, *&c.*

The IMPEACHMENT prov'd.

The Quakers yearly Epiſtle 1693. p. 1. *And therefore that all due care be taken againſt the grand Oppreſſion and Antichriſtian Yoke of Tithes; that our Chriſtian Teſtimony born, and greatly ſuffer'd for, be faithfully maintain'd againſt them in all reſpects, and againſt Steeple-houſe Rates and Lays; as alſo againſt the Burden and Impoſition of Oaths—— That Friends at all their Monthly and Quarterly Meetings be reminded to call for the Records of the Sufferings of Friends; to ſee that they be duly gathered, truly entred and kept, and accordingly ſent up* [to London] *as hath been often adviſed, both of what Tythes,* &c. *are pretended to be due, and for how long a time, and the time when taken, and by, and for whom; and what Goods are taken, and the value thereof, as well as of thoſe not exceeding, as thoſe exceeding the Sums or Quantities* [*of Tithes*] *demanded, (it being a Suffering in both for Truths ſake) they being in theſe Particulars found defective and imperfect in divers Counties, which is an Obſtruction to the General Record of Friends Sufferings,* &c.

OBSERVATION.

Friendly Readers and Country-men, I having proved my Charge and Impeachment, I cannot but obſerve to you, That the Grounds upon which the Quakers refuſe to pay their Tithes and Church-wardens Rates,

is

is not bottom'd upon Scripture proof, but the ſole Authority of theſe their Canons Eccleſiaſtical, made and promulgated at their Yearly Convocation. And where is there a Pariſh in the Dominion of *England* but feels, more or leſs, the ſad Effects and Conſequences of theſe their Anti-Magiſtratical Incroachments; you alſo may ſee their great Ingratitude to the preſent Government, who (notwithſtanding theſe their Affronts) have indulg'd them in the Exerciſe of their Perſwaſion, who at the ſame time call Tithes *An Antichriſtian Yoke*; yea, they will and require their Proſelytes to maintain their Teſtimony againſt the Payments of Tithes in *ALL* reſpects; and that their Monthly and Quarterly Meetings fail not at their peril to ſend up to *London*, a true and perfect Inventory of all and ſingular the Diſtreſſes taken for Tithes, whether no more than the value due, or whether five times the value; all muſt be equally recorded *A Suffering* to Poſterity, that after Generations may ſee in what perillous times the poor Quakers liv'd in, and what ſtorms of ſore Perſecution there was under the Government of King *William* the Third. O horrible ingratitude! thus to render our Legiſlators ſo many Antichriſts, ſo many Perſecutors, nay worſe. See ſome proofs out of their Books to corroborate and ſtrengthen their Canons, that ſo their Loyal and Obedient Subjects may ſtoutly oppoſe Tithes and Church-Rates, *An Antidote, &c.* by *Tho. Ellwood*, p. 78. *Truth allows no payment of Tithes at all under the New Covenant, but condemns it—They who pay Tithes do therein uphold a Legal Ceremony, abrogated by Chriſt; and thereby deny Chriſt to be come in the Fleſh, which is a mark of Antichriſt*, &c. And to prove it he quotes 1 *John.* 4. 3. which place of Scripture does not ſo much as mention Tithes. O how miſerably are their poor Diſciples deluded! well may it be ſaid, *The blind lead the blind.* The next Book I ſhall mention is *Burrough*'s Works, p. 780. *Tithes* (ſays he) *as received and paid in theſe days —are of Antichriſt.* Again, read his Works p. 869. *Antichriſt in himſelf is the Man of Sin, the Son of Perdition, which is indeed and in truth the very Devil.* Thus Readers, I have ſhewed you by their Convocation Canon, that Tithes are an Antichriſtian Yoke, and by *Burrough*'s Works, Antichriſt is the Devil, ſo that 'tis the Devil's Yoke by Interpretation. See alſo another of their Books, ſtiled *The Ancient Teſtimony*, &c. p. 2. *So it is no new thing that the People of the Lord call'd* Quakers *have ſuffer'd ſo deeply for, but the ancient Teſtimony to the Coming, Death, and Reſurrection of Chriſt, which they that plead for Tithes in this Goſpel-day do in effect deny*, &c. O horrible! this is yet higher and higher: What? Antichriſts, yea, Devils that plead for Tithes. What? Abſolute deniers of the Coming, Death and Reſurrection of Chriſt that plead for Tithes. What then are they that take Tithes, pay Tithes, nay that make Laws that Tithes ſhall be paid? Surely there never was ſuch a cenſorious Brood ever hatch'd into the World before Quakeriſm came up:

From all which note, That the Quakers hold a Government within the Government; and not only ſo, but which is ſtill worſe, againſt the Government; which is bold with a witneſs, and that from plain Matter of Fact: For whereas 'tis enacted by the King, Lords and Commons in Parliament, That the Subjects of this Nation ſhall pay their Tenths to ſuch Perſons, and for ſuch Uſes as the Law directs. And by Virtue of this Law and Civil Sanction, the Clergy and Improprietors receive them as a Civil Right. But in oppoſition hereunto, the Quakers Summons two or more of their moſt eminent Elders, belonging to each Quarterly Meeting in *England* and *Wales*, if not the Town of *Berwick upon Tweed*, who, **together** with their Teachers from all parts of the Engliſh Nation, beſides Forreign Parts beyond the Seas, ſit in Council by way of Convocation, and Ordain and Enact, That Tithes are an Antichriſtian Yoke, a Grand Oppreſſion, and as ſuch ought to be withſtood, teſtified againſt, and that in all Reſpects. And the like may be ſaid touching their prohibiting the Payment of Church Rates and Lays, carrying Guns, which the Quakers by their Edict repeal, ſo far as their Power reaches, in their Convocation, the Laws and Statutes made by King and Parliament, which ſute not their Inclination; and Abſolve the King's Subjects from their Active Obedience to the Laws of the Land, and cauſe them to adhere to a new Juriſdiction lately erected by a few Uſurpers, who hold a Convention Annually at *London* by way of Convocation, to make Laws and Ordinances contrary and repugnant to the Laws and Statutes of the Realm, which tend to ſubvert the Government, and if not timely prevented, may be of dangerous conſequence; to ſay nothing of divers other of their Laws and Canons Eccleſiaſtical in other of their Yearly Epiſtles, as ſpreading their Books up and down the Nation unlicenced, *&c.* Read 25 *H.*8. *c.*19,21. 27 *H.*8 *c.*15. 3 *Ed.*6. *c.*10,11. 1 *Eliz. c.*2. 13 *Eliz. c.*12. *Magna Charta c.*29. *Petition of Right.* 5 *Eliz. c.*1. 1 *Ed.*6. *c.*2. 37 *H.*8. *c.*17. 8 *Eliz. c.*1.

And to warrant my Impeachment, not only from plain Matter of Fact, ſhewing that the Quakers proceeding, particularly in the Inſtance of Tithes, as well as in twenty things more that might be mentioned, is againſt the known Laws of the Land, but alſo againſt the declared ſence of the Commons of *England* aſſembled in Parliament. I ſhall recite the Votes of the Houſe of Commons in the Year of our Lord 1640. upon the Biſhops, for ſome certain Incroachments, being impeach'd by Serjeant *Wild*, though not the tenth part ſo bad, nor of ſuch dangerous conſequence as the proceedings of the Quakers, who have not the leaſt colour of Authority for what they do; for the Biſhops had not only a ſhare in the Legiſlative Power, but the King's Majeſties Licence to confirm what they did, *&c.*

The *VOTES* concerning the Biſhops late Book of Canons in the Houſe of Commons.

That the Clergy of England convented in any Convocation or Synod, or otherwiſe, have no Power to make any Conſtitutions or Canons, or Act whatſoever, in matter of Doctrine, or otherwiſe, to bind the Clergy or Laity of this Land, without the common conſent in Parliament.

That the ſeveral Conſtitutions and Canons Eccleſiaſtical, treated upon by the Arch-Biſhop of Canterbury and York, Preſidents of the Convocation for their reſpective Provinces, and agreed upon by the King's Majeſties Licence in their reſpective Synods, began at London and York 1640. do not bind the Clergy or Laity of this Land, or either of them.

Thus we ſee the ſence of the then Houſe of Commons, who would ſuffer no Competitors, nor no Laws nor Ordinances made to bind the People, under any pretence whatſoever (notwithſtanding the Biſhops Power, and the King's Majeſties Licence) but what was made by common Conſent in Parliament; what then can the Quakers ſay for themſelves, if a ſight of all their yearly Epiſtles, which contain their Laws and Ordinances, for 20 years paſt ſhould be demanded? wherein, and whereby they have abſolved his Majeſties Subjects from their Active Obedience to divers Laws of the Land, as in this Inſtance of Tithes.

Object. Poſſibly ſome may ſay, Were it not better to have Friendly Conferences, that ſo where any thing hath been done or ſaid, either in things Religious or Civil, that cannot be juſtified, might be Retracted and Condemned, rather than thus to expoſe each other.

Anſw. I grant it ſo; and from time to time I have proffer'd to meet *George Whitehead* on thoſe terms, but he would never aſſent to it, and unleſs he would ingage a Retractation, if need were, or leave Matters of Fact to the Judgment and Deciſion of diſintereſted Perſons, I always refuſed to diſcourſe him. Indeed, in his pretended *Vindication*, &c. in anſwer to my Sheet delivered to the Parliament *Decemb.* 1693. he made this ſeeming fair offer, *pr.* 4. *viz. I* George Whitehead *freely offer, and am willing to make it plainly appear before* any *ſix, ten, or twelve competent Witneſſes, who are moderate men of Senſe and common Reaſon, That* Francis Bugg *has groſly and wickedly abuſed and perverted Truth, and wronged the People called Quakers, both in Charge, Citation, and Obſervation.*

Now in anſwer to this, I came up to *London* the *February* following (as I remember) and accepted his offer, and offer'd to leave it to any ſix, ten,

ten, or twelve Perſons by us equally choſen out of the Epiſcopalians, Presbyterians, Independants or Baptiſts, to judge whether I had ſo wronged them: But he refuſed ſo to do; manifeſting thereby, that he could not find ſix, ten, or twelve moderate men of common Senſe amongſt them all; or elſe that the Quakers Principles were ſo erronious, as that I did not wrong them, either in Charge, Citation, or Obſervation: For otherwiſe, ſince I left him ſo much Field-room to chooſe his ſix, ten, or twelve moderate men of common Senſe and Reaſon, as there is in the recited four Chriſtian Societies, and he refuſed to comply therewith, ſurely it muſt be either becauſe he hath not Charity to think there is ſix, ten, or twelve moderate men to be choſen out of them all: or elſe that he was conſcious to himſelf, that the Quakers Principles are ſo erroneous, their Books ſo blaſphemous, as that I had not wronged them, either in Charge, Citation, or Obſervation. See *Quakeriſm Withering and Chriſtianity Reviving*, p. 1. to 12.

And ſince I came to *London* this preſent *May* 1695. I preſented their Yearly Meeting with certain Accuſations againſt *George Whitehead*; the Subſtance of which is as follows: *viz.*

1. That *G.W.* is a continual contentious Scribler, guilty of giving baſe and skurrilous names, as Beaſts, Dogs, Wolves, Devils Incarnate, *&c.*

2. That *George Whitehead* is guilty of vindicating his own and his Brethrens Books, which teach to deny Jeſus of *Nazareth* to be Chriſt, and the efficient Cauſe of Man's Salvation; To deny the Scriptures by ſpeaking contemptuouſly of them, calling them *Death*, *Duſt*, and *Serpents Meat*; That to Preach out of them is Conjuration; That it is doubtful whether *Moſes* or *Hermes* was the firſt Penman of the Holy Scriptures; or whether either or neither; preferring their own Books and Epiſtles before the Scriptures; To ſlight, neglect, and deſpiſe the Ordinances of Jeſus Chriſt, as Baptiſm and the Lord's Supper; To under-value the Death and Sufferings of our Lord and Saviour Jeſus Chriſt, exalting their own Sufferings as greater and more unjuſt.

3. That *G. Whitehead* is a publick Defamer, a wicked Forger, a wilful Lyer, a groſs Perverter, a falſe Gloſſer, a great Deceiver of the People, a Counterfeit Chriſtian, a Scandal to Chriſtianity.

Theſe things I have, and now again I offer to make good againſt him before any ſix, ten, or twelve moderate men of Senſe and common Reaſon equally choſen by us both, out of the Epiſcopalians, Presbyterians, Independants and Baptiſts, or out of any one of thoſe four Societies, always excepting againſt Quakers and Muggletonians; and do deſire that you may bring him forth, and put him to Anſwer like the wiſe Woman of *Abel*: Not that I would have you throw his Head over the Wall: No; but either let him acknowledge his Wickedneſs, Retract the Errours in his

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own and his Brethrens Books which he hath vindicated, or elſe let 24 of the chief amongſt you come forth, and Condemn the ſame under your Hands, upon proof thereof made to you; if not, I ſhall take it for granted, that you ſtand by him, and juſtifie him in his Abominations; and thereupon I ſhall Impeach your Yearly Meeting, and maintain your Proceedings to be againſt the Fundamental Laws of the Land.

Object. But grant they will not come forth, and meet you upon theſe reaſonable terms, nor ſuffer their Brother *Whitehead*, in regard they foreſee their Books are erroneous, their Principles dangerous, tending to ſubvert the Chriſtian Faith; and that the natural conſequence of ſuch a Meeting would neceſſitate a Retractation, which would be the utter ruin of Quakeriſm; yet for Peace ſake is it not better to let them alone, who in time will fall of themſelves, for what is not of God cannot ſtand long.

Anſw. I have not room in this ſheet fully to anſwer the Objection: But it ſufficeth that we have the Example of the Apoſtles and Martyrs, as a Cloud of Witneſſes, who did not aſſent, nor tamely ſuffer that Woman *Jezabel* to teach and ſeduce the Nations, but as Inſtruments in God's hand, witneſſed againſt all kind of Hereſies in their day; and many of them ſealed their Teſtimony with their Blood. And what Hereticks ever held greater Errors than the Quakers? and prevail'd more with the People to ſuck them in, even whilſt the Wiſe and the Learned take little notice of their growth, and the danger of it. I grant the *Arian* Hereſie continued long, even 300 years, before it dwindled and withered away; and lamentable were the conſequences of it; yet they were witneſſed againſt by divers Biſhops and Learned Men. The Pope and his Superſtitions, have not gone on without many Teſtimonies againſt the dangerous conſequences of his Errours, and that with good Succeſs too. Our famous *John Wickliff*, an *Oxford* Scholar, as Hiſtory ſaith, wrote more than 200 Volumes againſt the Pope and his Religious Orders; yet none but Papiſts accounted him a contentious Apoſtate. No: he was an eminent Inſtrument in the hand of God; and I hope we have ſome ſuch Scholars ſtill in that, and the other famous Univerſity, who, as they become ſenſible of the dangerous Errours of our Quickſilver Tribe, I mean *NEW ROME*, and know where to fix upon them and their inviſible Tenets, which at preſent they mask under diſguiſe, pretending to own in Words, being examined, what by their Books they deny. And indeed their Books are of two ſorts, and carry two faces; the one to the World, the other to be read only amongſt their Friends, as I elſewhere have largely manifeſted, inſomuch that 'tis hard to know a Quaker; who, as *Irenæus* of old ſaid in his third Book againſt Hereticks, *viz.* *Whilſt Hereticks ſpeak like the faithful, they not only mean otherwiſe than they ſay, but*

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clean contrary; and by their Tenets full of Blaſphemy, they deſtroy the Souls of thoſe, who with their fair words, ſuck in the Poiſon of their foul Opinions, &c. Inſomuch that what the Learned Dr. *Stillingfleet*, now Biſhop of *Worceſter*, ſaid in his *Diſcourſe of Idolatry*, &c. p. 282. is more than probable; *viz. Yet any one who compares them,* (i. e. Quakers and Jeſuits) *would imagin the Life of* Ignatius *had been their great Exemplar: I know not* (ſaid the Dr.) *whether any of that Innocent and Religious Order of the Jeſuits had any hand in forming this new Society amongſt us, as hath been frequently ſuggeſted: but if one may gueſs the Father by the Child's likeneſs,* Ignatius Loyola *the Founder of the Jeſuits, was at leaſt the Grandfather of the Quakers,* &c. Of which more hereafter, if need be.

However our famous *Wickliff* pav'd the way for great *Luther* in *Germany*, who was wonderfully carried on, even as upon Angels wings, who both by word and writing teſtified againſt the Pope and his holy Cheats, which made the Papiſts rave and roar, fret and fume, calling him Apoſtate, Self-condemn'd Apoſtate, inſomuch that all mens minds ſtood (as it were) upon their Tiptoes, to ſee the Iſſue of Pope *Leo*'s rage, and brave *Luther*'s courage, who went on undauntedly, writing many Books, and by verbal Diſputations, until he finiſhed both his Days and Teſtimony; of whom *Beza* ſaid,

Rome tam'd the world, the Pope tam'd Rome ſo great;
Rome Rul'd by Power, the Pope by deep Deceit.
But how more large than theirs was Luther's *Fame,*
Who with one Pen both Pope and Rome *doth tame.*
Go fictious Greece, *go tell* Alcides *then,*
His Club is nothing to great Luther's *Pen.*

BRITISH MUSEUM

POSTSCRIPT.

NOte Reader, that as their Books are of two ſorts; ſo are their Meetings; at one ſort the Doors ſtand open, that all may go in, and hear ſome general Truths a little mixt with Nonſence and Errour: the other ſort, *viz.* their Yearly Meetings, the Doors ſhut, and a Guard to keep out and let in whom they pleaſe; for I was willing to appear at *New Rome*'s Yearly Meeting, to demand Juſtice againſt *G. Whitehead*, who pretended to meet me before him, ſix, ten or twelve men, to make it appear, that I had wronged them in Charge, Citation and Obſervation, yet refuſed; but they would not let me come into their Meeting; which ſhews that *New Rome* grows timerous, and that her Foundation is ſhaken, and that her two Pillars upon which ſhe leans, to wit, Infallibility and Perfection, begin to totter and ſhake, ſo that ſhe cannot ſtand long.

Francis Bugg.

LONDON. Printed for the Author, and are to be ſold by *John Guillam* in *Biſhopſgate-ſtreet.* 1695.

Seventy Queries *to Seventy* Quakers.

OR,

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A Second Sober Expoſtulation with the Hearers, amongſt the Quakers, *by way of Interrogation; touching the Doctrine and Practice of their Mercenary Teachers, expecting their Anſwer, or elſe ſhall conclude by their Silence, they aſſent to what is objected againſt them by* Fra. Bugg.

The Introduction to the READER.

READER, In *February* laſt I wrote a Book in *Octavo*, Intituled, *A Sober Expoſtulation*, &c. and I hope it hath ſome effect upon them, ſince I meet with no Anſwer: Their Teachers uſe to boaſt of their quick Anſwers, as in their Book, *Judas and the Jews*, &c. And formerly G. *Whitehead* wrote Three Books againſt me in Nine Months time; but this is the third time I have wrote againſt them in Six Months time, and no Anſwer, which ſhew they begin to flag, and hang down their Heads, as if they were unable; but now I'll let G. *Whitehead* alone, 'tis not manly to fight below; no, let him riſe and waſh himſelf, and then poſſibly he may come out with a Sheet againſt Twenty, and Nibble here and there like the Rats: But, Reader, obſerve but even thoſe Parts of my Books, which the *Quakers* make no reply to, and the Charges therein laid; and it will diſcover to thee their Errors to be both great and dangerous. But why (I marvel) are their Teachers ſo ſlow at writing? What? Do their Spring begin to fail? For when Father *Penn* receiv'd *Jer. Ives*'s *Sober Requeſt* over-Night the 26th of *October* 1674. he took his Natural Reſt, (as himſelf ſays) and in an Hours time next Morning wrote his Anſwer, why then will neither he nor *Ellwood* come in to the Aſſiſtance of their diſconſolate Brother *Whitehead*? Why do they make ſuch a drudge of him? Is it becauſe he is expert in wording the Matter otherwiſe, and yet can mean the ſame thing, *viz.* write one thing and mean another? Thus much by way of Introduction.

First. *Touching the Charge on* G. W. *in* Pil. Progreſs. *p.* 172.

Query 1. Whether the Perſon that Suffered without the Gates of *Jeruſalem*, be properly the Son of God? *Anſw.* yea or nay.

Q. 2. If nay, whoſe Son properly was he? *Anſw.*

Q. 3. If yea, Why do you follow ſuch Teachers as utterly deny it? *Anſw.*

Q. 4. Whether your Teachers do not deny the Scriptures, when they call them Death, Duſt, Serpents Meat, Beaſtly Ware? *Anſw.* yea or nay.

Q. 5. If yea, Why do other of your Teachers ſay they prefer the Bible above all other Books Extant in the World? *Anſw.*

Q. 6. Whether your Teachers ſpeak from the Spirit of Truth, or the Spirit of Error, in their Writings and Preachings? *Anſw.*

Q. 7. If from the Spirit of Truth, then whether their ſo ſpeaking be of as great Authority as the Scriptures and Chapters are, and greater, as G. *Whitehead* Teaches? *Anſw.*

Q. 8. If ſo, then whether their Doctrine do not tend to overthrow the Divine Authority of the Scriptures? *Anſw.* yea or nay.

Q. 9. Whether it be Conjuration to preach out of the Scriptures of the Prophets and Apoſtles, as your Books Teach? *Anſw.* yea or nay.

Q. 10. Why do your Teachers Queſtion, whether *Moſes* or *Hermes* was the firſt Pen-man of the Scriptures, yea, either or neither? *Anſw.*

Q. 11. Doth it not from ſuch Queſtioning appear, that your Teachers deſign the overthrow of Revealed Religion? *Anſw.*

Q. 12. Whether are the Sufferings of the *Quakers* greater than the Sufferings of Chriſt, his Apoſtles, and all the Martyrs ſince? *Anſw.*

Q. 13. If nay, Whether was not *Edw. Burrough* a Blaſphemer, who ſo wrote, and G. *Whitehead*, &c. likewiſe, who approved and recommended ſuch Doctrine? *Anſw.*

Q. 14. Whether are the Sufferings of the *Quakers* more unjuſt than the Sufferings of Chriſt, his Apoſtles, and Martyrs? *Anſw.*

Q. 15. If nay, Whether was not *E. Burrough* a Blaſphemer, who ſo wrote, and G. *Whitehead*, who approved and recommended ſuch Doctrine? *Anſw.*

Q. 16. Whether were the Sufferings of Chriſt, his Apoſtles and Martyrs, duly executed upon them by a Law, or at leaſt in a great Meaſure? *Anſw.*

Q. 17. If nay, Whether was not *E. Burrough* a Blaſphemer, who ſo wrote, and G. *Whitehead*, &c. likewiſe, who approved and recommended ſuch Doctrine? *Anſw.*

Q. 18. Whether this Doctrine of *Burrough*, *Whitehead*, *Fox*, *Coale*, &c. does not tend to undervalue the Death and Sufferings of Chriſt, and to exalt their own Sufferings, as not only greater, but more unjuſt? *Anſw.*

Q. 19. If yea, Whether your Teachers are not grand Deceivers and Antichriſts, even ſuch as Chriſt foretold of? *Mat.* 24. 24. *Anſw.*

Q. 20. If yea, Whether you ought not to forſake ſuch Impoſtors? *Anſw.*

Touching G. Fox's *Self-Exaltations*: See Pil. Prog. *p.* 21. 29.

Q. 21. Whether you believe that G. *Fox* wrote his Book, *News coming up, out of the North*, &c. *from the Mouth of the Lord*, as in *p.* 1. he pretended? *Anſw.*

Q. 22. Whether you believe that G. *Fox* was Naked when he wrote that Book, as himſelf ſaid? *Anſw.*

Q. 23. Whether you believe that his riſing up out of the *North* was Propheſied of, as he there pretended? *Anſw.*

Q. 24. If yea, Then by what Prophet, whether *Moſes*, *Jeremiah*, *Iſaiah*, *Ezekiel*, *Daniel*, or by *Lodowick Muggleton*? *Anſw.*

Q. 25. If not by the true Prophets, then whether he was not an Impoſtor, wh Impoſed on the World his horrible Deluſions? *Anſw.*

Q.

Q. 26. Whether was G. *Fox*'s Name ſo Covered from the ſight and knowledge of the World, as that neither himſelf, nor his Name was known in the World, as he ſaid himſelf? *Anſw.*

Q. 27. If yea, How came the People, when they ſaw him, and heard him ſpeak, to ſay, Lo, this is *George Fox*; or how came the Juſtices to make his Mittimus; and ſend him to the Houſe of Correction, for his Blaſphemy, by the Name of *George Fox*, (the Shooe-maker)? *Anſw.*

Q. 28. Whether *he* that *hath* the ſame Spirit that raiſed Jeſus from the Dead, be equal with God? *Anſw.*

Q. 29. Whether the *Quakers* have not the ſame Spirit that raiſed Jeſus from the Dead? *Anſw.*

Q. 30. If yea, Whether the *Quakers* be not equal with God? *Anſw.*

Q. 31. Whether you do believe that *George Fox* attained in his Life-time to that fulneſs of Glory, as that his Head and Ears was filled full of it? *Anſw.* yea or nay.

Q. 32. If nay, Whether was not *George Fox* a grand Impoſtor? *Anſw.*

Q. 33. Whether you do believe that *George Fox* was before all Lauguages were, as he ſaid he was? *Anſw.*

Q. 34. If nay, Whether then you ought to adhere to the Works of ſuch an Impoſtor? *Anſw.* And whether his *Journal* be better than the *Bible*, as *William Mead* ſaid it was? *Anſw.*

Q. 35. Whether do you believe that *George Fox* wrought Miracles? *Anſw.*

Q. 36. If yea, In whoſe Name then did he work thoſe Miracles; in his own Name, or in the Name of ſome other Man, ſince in the Name of Jeſus of *Nazareth* he wrought no Miracle? *Anſw.*

Q. 37. If not in the Name of Jeſus, whether he was not an Impoſtor? *Anſw.*

Q. 38. Whether do you believe that *George Fox* ſaw the Heavens open, as he pretended? *Anſw.*

Q. 39. If yea, Then what Heaven? Was it that above, as St. *Stephen* did, where he ſaw the Son of Man, or a Heaven within his Belly only? *Anſw.*

Q. 40. Whether do you believe that the Keeper of the Houſe of Correction, (whereinto G. *Fox* was caſt for his Blaſphemy) came trembling to him, as the Goaler did to *Paul*, who was a Priſoner for Preaching in the Name of Jeſus? *Anſ.*

Q. 41. Do you believe that *George Fox* ſaw a Pool of Blood in the Town of *Litchfield*, and a Channel of Blood run in the Streets, (when no Man elſe ſaw a drop of Blood) as he ſaid? *Anſw.*

Q. 42. If nay, Then whether you can believe, That ſuch as took this *Fox* for a Prophet, were not as much bewitch'd, as the *Samaritans* were in the Caſe of *Simon Magus*? Acts 8. *Anſw.*

Touching your Teachers Idolizing this Fox.

Q. 43. Whether this *Fox* was the Father of many Nations, as *Joſiah Coale*, one of your Teachers, wrote him to be? *Anſw.*

Q. 44. And whether G. *Fox* had a Kingdom, of whoſe Increaſe there ſhould be no end, as *Coale* ſaid? *Anſw.*

Q. 45. If yea, Whether *George Fox* was not a King, and both then and

now Ruling in Righteouſneſs, in his Everlaſting Kingdom? *Anſw.*

Q. 46. If nay, in that he is dead and rotting in his Grave, then whether *Joſiah Coale* was not then an Idolater? *Anſw.*

Q. 47. Whether G. *Fox* in his Life-time was Dignified with *Eternal Honour*, as *J. Blaikling*, another of your Teachers ſaid? *Anſw.*

Q. 48. Whether it might be truly ſaid of G. *Fox*, as it was of Chriſt, That he was in the World, and the World was Made by him; and the World knew him not? *Anſw.*

Now if theſe things be true of G. *Fox*. Firſt, what he ſaid of himſelf, next what his Preachers ſaid of him, I marvel how the *Jews*, if they give the ſame Credit to the *Quakers* Books, that they give to the Hiſtory of St. *Luke*, ſhall know which is the true Meſſiah, *Jeſus Chriſt*, or G. *Fox*. But to proceed,

Touching the Quakers *Inſolent Boldneſs.*

Q. 49. Whether was it not great boldneſs in your Teachers to write an Epiſtle, or new Liturgy, to be Read in Churches? *Anſw.*

Q. 50. Whether was it not great Preſumption, Pride and Arrogance, in *Geo. Fox*, to write a Battle-door for the Clergy, to Teach them the Engliſh of *Tu* and *Vos*? *Anſw.*

Q. 51. Whether was it not abominable Pride, and impudent Boldneſs, in your great Apoſtle *Fox*, to pretend to write a Book, and affix his Name in ſix or eight places, to thoſe Learned Languages in the Battle-door, of which he underſtood not a word, but got *Stubs* and *Furley* to do it for him; and what they could not do, to Hire a *Jew*, and gave him 80 *l.* in Silver, and a Dozen Bottels of Wine, whilſt he would be eſteemed and taken for the Author thereof? *Anſw.*

Q. 52. Whether it was not great Boldneſs in this Ignorant *Fox*, and a Badge of Intollerable Pride, to put forth a Book, Stiled, *A Primmer for all the Doctors and Scholars in* Europe, containing 2434 Queries of Nonſenſe? *Anſw.*

Q. 53. Whether was it not great Impudence in your Teachers, to go into the Churches, and diſturb Eſtabliſh'd Miniſtry, as their Practice was for 10 or 15 Years together; and whether they would bear it now themſelves, were they ſo Affronted? *Anſw.*

Q. 54. Was it not great Impudence in your Teachers, to call the Church of *ng land*, A Cage of unclean Birds? *Anſw.*

Q. 55. Whether it was not great Boldneſs in your Teachers, and Seditious in its own Nature, for them to give out a general Summons to all Eccleſiaſtical Courts and Officers, behind their Backs, as in *Smith*'s Works? *p.* 161. *Anſw.*

Q. 56. Whether it was not great Boldneſs, and intollerable Preſumption, in your Teachers to Catechize by way of Dialogue, all the Biſhops, Doctors Vicars and Curates, and all Prelaticals, as in *Smith*'s Works, *p.* 158, *Anſw.*

Q. 57. Whether it was not great Boldneſs, and brazon'd Impudence in your Teachers, to undertake and print a mock Tryal of the Church of *England*, and her Foundation, and therein to condemn her to be an Adulterous Womb, and guilty of Witchcraft and Sorcery, as in *Smith*'s Works, *p.* 160? *Anſw.*

Q. 58. Whether it was not intollerable Pride and Arrogance, at another ti

to Erect a mock Court, to feign a mock Tryal, and there to Examine, Try, and Judge all the Teachers and Miniſters of the Proteſtant Churches; and therein to Condemn them Guilty of falſe Doctrine; yea, to agree and concur with all the falſe Prophets and Deceivers in former Ages, as well as in this, both in their Call, Maintenance, and Practice, (as their words are) and all behind their Backs, and then to Print and expoſe them ſo found Guilty and Condemn'd, as in *Burrough*'s Works, *p.* 223. and Approved and Recommended by *George Whitehead*? *Anſw.*

Q. 59. Whether it was not intollerable Boldneſs and brazon'd Impudence, in your Teachers, to Charge the Common-Prayer-Book to be brought forth by an Adulterous Womb; and that the Pope gives Life and Breath unto it! and from the Pope's Loyns (ſay they) it receives its Strength, as in *Smith*'s Works, *page* 164? *Anſw.*

Q. 60. Whether you agree and conſent to your Teachers, Blaſphemy herein objected againſt them, with their Idolatry herein manifeſted, with their Pride, Preſumption, and Brazon-fac'd Boldneſs, herein ſet forth, or whether you will join to have theſe Blaſphemous and Seditious Books Condemn'd and committed to the Flames, as their juſt merit; and as a Teſtimony againſt Quakeriſm? *Anſw.*

Q. 61. Whether you believe with your Teachers, That all Governors and Rulers, ought to be accountable to the People, and to the next ſucceeding Rulers, for all their Actions, which may be inquired into upon occaſion, as in *Burrough*'s Works, *p.* 442. and there 'tis made an Article of your Faith? *Anſw.*

Q. 62. If yea, Whether it be not a Lamentable thing, that ſuch a Tribe of Ignorant Wretches, who not one of a Thouſand of them throughout your Tribes, can ſay the Lord's Prayer, the Ten Commandments, and the Apoſtles Creed, by Heart, nor give an Account of their Faith and Hope, conſiſtent with the Articles of the Chriſtian Faith; I ſay, that ſuch an Ignorant Tribe of Men, ſhould Sit Judges, Erect Cours, and Condemn and Cenſure a National Learned Clergy, and the Beſt Conſtituted Church in the World, and Charge the Book of Common-Prayer to be brought forth by an Adulterous VVomb, to Spring from the Pope, and to receive its Strength from his Loyns? * Good God! was ever the like heard of, that a People, who pretend to that meekneſs, that ſome think they would not hurt a VVorm, and yet be ſo bold as thus to proceed, thus to Print and Publiſh? Surely we may ſearch all *Europe*, *Aſia*, *Africa* and *America*, and not find the like Inſolent Boldneſs, I ſay, is not this a Lamentable thing? Anſwer if you have any Courage left.

* *Tho' Eſtabliſh'd by the Truth of the Scripture, and confirm'd by Act of Parliament.*

Touching their Hypocriſie and Cenſoriouſneſs.

Q. 63. VVhether you ſtill believe the *Quakers* to be the only Church of Chriſt, and that the *Quakers* are in the Truth, *and none but they*, as your Doctors, *Whitehead*, and *Sol. Eccles* Teach, notwithſtanding you Reject the Ordinances of Baptiſm and the Lord's Supper, Reject the Reading the Holy Scriptures in your Meetings, yet read your own nonſenſical Epiſtles, make no Confeſſion of Sin, nor ask Pardon for Chriſt's ſake, nor ever pray in the Name of Jeſus to God the Father? *Anſw.*

Q. 64. Why do your Teachers leave out of your Marriage Certificates the Woman's Promiſe of Obedience to her Husband, it being a Command of God? And is not this the main Reaſon that the *Quakers* Wives are not aſhamed to tell you, they ſee no Reaſon that they ſhould either Obey or Reverence their Husbands? *Anſw.*

Q. 65. Whether you be not more Zealous for the Commandments of G. *Fox*, in the Education of your Children; teaching them ſtrictly to obſerve *Thee* and *Thou* to a ſingle Perſon; Firſt, Second, and Third Day of the Week, not to wear Lace, *&c.* than you are for the Commandments of God, which teach VVomen to obey their Husbands, Children their Parents, Servants their Maſters, Subjects their Princes and Governors? *&c. Anſw.*

Q. 66. Why do you ſuffer ſuch Hypocrites to teach among you, as *Cater*, who pretended he ſuffer'd 20 *l.* for Preaching at *Phakenham*, in *Norfolk*, when he ſuffer'd not a Groat, but got 10 *l.* clear into his Pocket? *Anſw.*

Q. 67. Why do you ſuffer *George Whitehead* to Teach amongſt you, who Preach againſt Swearing, and yet himſelf did ſwear in the Lord-Mayor's Court, *April* 9. 1695. before the *Quakers* Oath was Enacted? *Anſw.*

Q. 68. Whether it was not a Trial of Skill to root out the Proteſtant Miniſtry, and overturn the Church of *England*, when 7000 *Quakers* petitioned the Parliament againſt Tythes? And can you take it ill if you meet with ſuch a Petition, to purge the Nation of Blaſphemers? *Anſw.*

Q. 69. Whether you think *Whitehead*, your Drudge, can defend your Teachers from what in this Paper, and my laſt Book, is objected againſt them? If not, ought you not to examine the Matter? *Anſw.*

Laſtly, Who they Account Falſe Miniſters, and what ſuch are?

Q. 70. Whether you believe, as one ſort of your Books Teach? *Viz.* Firſt, Are all ſuch as ſprinkle Children; ALL ſuch as Preach Chriſt without, and bid People believe in him, as he is in Heaven above; ALL ſuch as Preach out of the Scriptures; ALL that Pay Tythes; ALL that Receive Tythes; falſe Miniſters? And if ſo, then *Secondly*, Are ſuch Conjurers, Thieves, Robbers, Antichriſts, *Baal*'s Prieſts, Witches, Blind Guides, Serpents, and Devils? Are all ſuch Liars, and the Sir-*Symons* of the Age, whoſe Commiſſion and Call (ſay they) came from *Oxford* and *Cambridge*? Are all ſuch Stewards of the Devils Magazines, Diſſemblers, Hypocrites, and a Viperous and Serpentine Generation, as your Teachers ſay? Yea, of the Devil, fearful Blaſphemers, Scarlet-colour'd Beaſts; a Harlot, full of Abomination and Filthineſs; *Babylon*'s Merchants, ſelling Beaſtly Wares for a large Price, the LETTER,* which is Duſt, and Death, and Whited Walls, profeſſing nothing but Poyſonous Stuff; Ravening Wolves, greedy Dogs? Really they are (ſay this Book of the *Quakers*) Blood-Hounds, ſtill Hunting and Gaping after their Prey, like the Mouth of Hell, Barking and Raging like *Sodomites*, Ambitious Phariſees; yea, of the Devil; Wo, wo, wo, was the Portion of thoſe Phariſees then, and wo, wo, wo, is their Portion now, and Wo and Miſery is the Portion of the Upholders (*i. e.* King and Parliament) of that Treache-

* *Mark, the Scriptures are with them Beaſtly Ware, Duſt and Death, and elſewhere Serpents Meat.*

POSTSCRIPT.

Reader, This Sheet (which is occasion'd by the *Quakers* Deportment) gives a freſh Taſte of the Spirit of Quakeriſm: For I having diſperſed my Charge to *G.W.* as in *Pilgrims Progreſs*, &c. *p.* 172. into divers part of the Nation; not only by my Book aforeſaid, but by a ſingle Quarto Page; this has greatly tormented the *Quakers*: For clear themſelves thereof they cannot, and condemn their Errors they will not; for then down goes Infallability, and with it Quakeriſm, that being the main Pillar, upon which their *Babel*-Building ſtand: And when I was at *Oxford*, I ſent one of theſe Quarto Pages, containing the ſaid Charge, to *Sylas Norton*, a Quaker; he asked the Meſſenger from whence it came, who told him from *Francis Bugg*, I will not receive it, ſaid *Sylas*: The ſame day I being at *Chriſt's-Church-College*, and diſcourſing of it, and how *S. Norton* rejected the ſaid Charge and Challenge, one of the Fellows deſired me to go along with him to *S. Norton*, thinking, I ſuppoſe, that he could prevail with him, to attempt a Defence; I went with him, and by all the fair VVords and Chriſtian Arguments that he could uſe, could not gain the Point; tho' he told him the Charge was high; and if true upon them, the *Quakers* were not Chriſtians; and if not true, he would engage the Univerſity ſhould condemn *Francis Bugg*: I then alſo offer'd, that if I did not prove it upon them from their approved Authors, that I would burn my Book, as a Teſtimony againſt my own Injuſtice: But neither of us could prevail; but inſtead thereof, according to their wonted manner, he and his VVife rail'd at me, call'd me Liar, Serpent, Brute Beaſt, and the like Names; and not only ſo, but fell foul on the Gentleman, and told him, that they hired *Balaam* to curſe the *Quakers*, which I take to be a foul Slander caſt upon that Famous Univerſity; for they never hired me, nor perſwaded me to write a Line, nor put VVords into my Mouth; but what I write is of my own Accord; I never was, nor am, a Hireling, but a Volunteer. *Firſt*, when I was a Quaker, I ſuffer'd Three Years and Four Months Impriſonment, for meeting, and not taking the Oath of Allegiance; I ſuffer'd more than 100 *l.* in Fines and Diſtreſſes for Meetings; I was Recorder to their Monthly and Quarterly Meetings 16 or 18 Years, and never took one Shilling for all my Journeys, and other Service; I gave 20 *l.* towards building their Meeting-Houſe in *Milden-Hall*, tho' when I left them, and they denied me the uſe thereof, by Agreement they repaid me 12 *l.* thereof, which I put to a better uſe; namely, Printing againſt thoſe Errors I formerly held; I was one of the chief Entertainers of their Miniſters in that part of the Country where I dwelt; I have Cloathed ſome, and put Money in the Pockets of others of them; I know not in what thing I was Inferior to them, which now Domineer and Inſult over me.

And *Secondly*, ſince I left them, I have waged War with their Teachers from 1678, to 1698; not only by Manuſcript Controverſie, but almoſt every Year, one with another, a Book, little or great, againſt them, in Print, and never till 1697. took Ten Shillings of all the Clergy: I never Curſed them; no, Chriſt commands to Bleſs, and Curſe not; and the Doctrine of the Church of *England* teach the ſame; inſomuch, that I have, and can pray, that God may Bleſs them, in turning them from the Errors of their Ways, upon their Confeſſion of their Sins to God, and begging Pardon, for Chriſt's ſake: But they have Curſed me; I cannot ſay with *Bell*, *Book*, and *Candle*, but in their Books and Letters; ſee *Pilgrims Progreſs*, p. 146. and not only me, but the Biſhops of the Church of *England*, and that in Print, calling them *Curſed Biſhops*; and *Sam. Cater*, in a Meeting at *Milden-Hall*, in my Hearing, Curſed the Clergy, ſaying, *They are Curſed with an Everlaſting Curſe*: I then jogged

John

John Everet, ſitting by me, (another of their Teachers) who going home with me, I asked him how he liked ſuch Doctrine: He told me, not at all. And as for their Inſolent Boldneſs, I have recited a Sample in theſe Queries, bottomed on Matter of Fact in their Books, and more largely handled them elſewhere, and this angers them; they began with Curſing and Railing, and continue the ſame ſtill; they are not changed, they tell you ſo; but they like not to have it taken Notice of, that angers them; they love it as well as ever they did, and are as free in it; witneſs *Sylas Norton*'s Carriage to me at *Oxford*; but as their Books are of two ſorts, ſo are their Carriages; they'll be as ſmooth as Oyl to your Face, when the Poyſon of Aſps is under their Tongue; or elſe (as a worthy Clergy-man lately ſaid) *How ſhould they prove themſelves right-bred Children of the Accuſer of the Brethren?* It's true, I have ript up their Boldneſs, their Sawcineſs, and Impudence, that angers them; they love to uſe it, it's the Marrow of their Religion, and by which they have beguiled Thouſands of young unſtable People, by telling them, the Clergy are Witches, Devils, Conjurers, and the like: But this they would not have expoſed; this is to uſe when they ſee Occaſion; they can now word the Matter otherwiſe, and yet mean the ſame thing; *G. Whitehead* tells you ſo, and you may believe him.

It may be their Hearers may ſay, that one Fool may ask more Queſtions than a Hundred wiſe Men can anſwer, which I grant; and one of thoſe Fools I have long ſince taken their great Apoſtle to be, (*Geo. Fox* by name; yea, and Nature too,) who in his Book, ſtiled in Contempt of the Clergy, *A Primmer for all the Doctors and Scholars in* Europe, *&c.* propoſed to the Univerſities and Clergy, *&c.* 2434 Queries, which all the *Quakers* in *England* can never anſwer, ſhould they go about it: But to avoid that Rock, I have propoſed to their Hearers only 70 Queries, both plain and eaſie to anſwer, by ſaying *Yea* or *Nay* to each Queſtion, and which, I my ſelf can anſwer in half an Hours time; I have now by me near 4000 Quaker Queries to the Clergy, and many of them anſwered in Print, ſo many at leaſt as are worth noticing: And ſince it has been their own Method, to trouble the World with their Impertinent Queries; as, *What is a Dative Caſe? What is a Genitive Caſe? What is a Participle? What is an Adverb? What is a Dipthong? What is an E-dipthong? And who ſpake them firſt? And what is Madneſs? What is Badger-madneſs?* And the like; Why may not I queſtion them about their Fundamentals? 'Tis but a Query to a Perſon; 70 Queries to 70 *Quakers*; which, when anſwer'd, I ſhall propoſe 70 more, and ſo on, until we underſtand them; But to avoid that, I fear they'll not anſwer theſe few; for Error loves Obſcurity, becauſe Darkneſs is its Habitation; Counterfeit Coyn will not endure Trial; And this makes them rage, this makes them rail, fret and fume; for Reprobate Silver they are loath to be called, yet by the Help of a Metaphor, or their proper Name; but notwithſtanding all this Plainneſs of Speech, yet I preſume they'll again be angry, for I have learn'd to bear all things; I know their Hypocriſie is as deep as Hell, and their Malice as great as the Grave, and that againſt me and others, who have diſcover'd their Curſing, their Railing, and Impudent Boldneſs; but I'll keep out of *Moore-Fields*, and hope to avoid the Duſt thereof, and contemn to become the Object both of their Scorn and Malice, ſo that thereby I may have Opportunity to make them manifeſt; firſt to themſelves, that they may Repent, and then to others, for many of them are ſo Ignorant, (reſpecting the Chriſtian Religion, which teach us to love our Enemies, Bleſs, and Curſe not, do Good to them that deſpitefully uſe you) that they know not their Right Hand from their Left, and yet ſo ſpiritually Proud, that they will not be taught.

FINIS.

Written by the Author of *The Pilgrim's Progreſs*, *from Quakeriſm to Chriſtianity*, &c. *Sept.* 1698. and both Sold by *W. Kettleby*, at the *Biſhop's Head*, St. *Paul's Church-yard*, *London*.

BRITISH MUSEUM 13 NO 1902

Lux Evangelica Atteſtata:

Or, A Further

TESTIMONY

TO THE

Sufficiency of the Light Within.

BEING A

REPLY

TO

George Keith's Cenſure,

In his Book, Intituled,

An Account of the Quakers Politicks,

Upon certain Paſſages in my Book, Intituled,

Mercy Covering the Judgment-Seat, &c

For the Clearing of *Truth* from G. K's *Miſrepreſentations*, and Satisfying of *Sober Enquirers* into the True State of the *Controverſie* between us.

By *Richard Claridge.*

LONDON, Printed and Sold by T. Sowle, in *White-Hart-Court* in *Gracious-ſtreet*, 1701.

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THE PREFACE.

READER,

THOU may'ſt not expect in this Preface, to be told before-hand, what the Author hath done in the following Reply; that the Book it ſelf will do, if thou pleaſeſt to lay aſide Prejudice, and Read it with a Cool and Sedate Frame of Mind; being willing to Hear patiently what both Parties ſay for themſelves, without Fore-judging of either; and having Heard and Weighed what is ſaid on both Sides, then to give thy Judgment.

What I here Prefix, might have been Added as a Short *Poſtſcript* or *Appendix* to the Book; but that not being done there, and it being needful to take notice of it ſomewhere, I have thought it proper that it ſhould ſupply the Room of a *Preface.*

G. K. in his *Account of the Quakers Politicks*, p.16. hath theſe words, concerning our Miniſters, '*The Miniſters themſelves are* '*richly Maintain'd, on Free Quarter, at Rich Quakers Houſes.* I know not what he means by *Richly Maintain'd*, peradventure he would Inſinuate ſome ſuch Thing as a *Set-Maintenance in the Church of* England, which he Pleads for, in his Laſt *Sermon at Turners-Hall*, p. 17. or a *More Plentiful Living by the Peoples Gratuities*, as amongſt the *Diſſenters*, Ibid. If that ſhould be his Meaning, we are utter Strangers to all ſuch Practices. 'Tis true, when Our Miniſters are upon Travel for the Service of the Truth, they have Food and Lodging freely offered them at Friends Houſes, if they pleaſe to Accept of it; but for any Rich Accommodation, as the *Peoples Gratuities*, or a

Set-Maintenance at ſo much per Annum, *for Preaching*, we wholly diſclaim it.

Again, Page 27. he writes thus, 'Let it be further ob-
'ſerved, *ſaith he*, that notwithſtanding the many Strict Orders
'and Rules, that are Eſtabliſhed among them, about the
'Single Language of *Thou and Thee to One, not Doffing the*
'*Hat, nor Wearing Lace, and other Trivial Things*, which they
'make Great Matters; yet to this day, they have Eſtabliſhed
'no Rule, nor Method, whereby to Qualifie, or Try the Qua-
'lifications, of either their Church-Members or Miniſters, with
'reſpect to their Chriſtian Faith and Knowledge; not one
'Article of the Chriſtian Faith are either their Miniſters or
'Church-Members examined about; ſo that to my certain
'Knowledge and Obſervation, a Man may be a Jew, or Turk,
'or Papiſt, and Quaker at Once, and be no Diſſembler, his
'Faith ſhall not be enquired into, if he but *Thou and Thee*, and
'go in Plain Habit, and Doff not his Hat in Salutation, and
'Contribute in their Monthly and Quarterly Collections; he
'ſhall be reputed a good Friend, and he may be a Preacher
'too, tho' Jew, Turk, or Papiſt, if he have but ſo much
'Wit or Diſcretion, as not to tell it; he will never be Exa-
'mined, whether he Believe One Article of the Chriſtian
'Faith.

Anſw. The Single Language of *Thou* and *Thee* to One, is what the Scriptures of Truth Direct and Teach, and according to the Right Rules of Grammar, and the ancient Idiom or Propriety of Speech in all Nations; therefore this is no Trivial Thing. But if it be, as *G. K.* ſaith it is, Why is it ſo exactly obſerved in Scripture, there being not one Example in all the Bible to the contrary? Now, *the Compleat and Adequate Rule of our Faith and Practice*, as he ſaith, in his *Laſt Sermon at Turners-Hall*, p. 9. *is the whole Revealed Will of God, as it is declared unto us in the Holy Scriptures.* Is not he then a manifeſt Tranſgreſſor of this *his* Compleat and Adequate Rule, who can diſpenſe with it at Pleaſure, and uſe the Plural Number to One Perſon, ſo expreſly contrary to it? And why doth his own *Church*, in all her *Prayers* and *Collects*, uſe *Thou* and *Thee* to Almighty God, if it be but a Trivial Thing? Why doth the Miniſter ſay *Thee* to the Communicant in giving the *Bread and Wine*,

Wine, at the Adminiſtration of the Supper? Why doth he thus Interrogate the *Godfathers and Godmothers*, in the Office for *Baptiſm of Infants*; *Doſt Thou, in the Name of this Child, Renounce the Devil and all his Works*, &c? *Doſt Thou Believe in God the Father Almighty*, &c? *Doſt Thou Believe in the Holy Ghoſt? Wilt Thou be Baptized in this Faith? Wilt Thou Obediently keep God's Holy Will and Commandments, and Walk in the ſame all the days of thy Life?* Why doth he ſay to the Child, *I Baptize Thee*, &c? Why at Marriage doth he uſe theſe Words, *Wilt* Thou *have this Woman to* Thy *Wedded Wife*; and, *Wilt* Thou *have this Man to thy Wedded Husband?* So in rehearſing the Articles of Faith to the Sick, to know whether he doth Believe as a *Chriſtian* Man ſhould or no, (when alas he may declare an Aſſent in Words to every one of them, and yet be in an *Heatheniſh* State and Condition.) *Doſt* Thou *Believe in God the Father Almighty*, &c? And Pronouncing the *Abſolution* to the Sick Perſon, *I Abſolve* Thee *from all* Thy *Sins.* And the Biſhop to the New Ordained Prieſt, *Receive the Holy Ghoſt: Whoſe Sins* Thou *doſt Forgive, they are Forgiven*; *and whoſe Sins* Thou *doſt Retain, they are Retained.* And yet *G. K.* makes it a Trivial Thing; tho' he cannot but know, That the contrary Mode of ſpeaking, which hath Prevailed in this Degenerate Age, is directly repugnant to Scripture, Grammar, and the Propriety of All Languages, whether Oriental or others; and owes its Original to no other Parentage, than the Proud and Haughty Mind of Man. *Eraſmus* calls it *Conſuetudinem inſulſiſſimam*, a *moſt Fooliſh Cuſtom*, and the Uſers of it *Voſſatores*, *Voſſators*, or *You-ers*, by way of Contempt, in his Book *de Conſcribendis Epiſtolis*. *They think*, ſaith he, *they ſuffer an inexpiable Affront, if a Man Salute one of them in the Singular Number.*—— *Why doſt Thou Tuiſſate or Thou me? Thou thy Servants. I am both better than thy ſelf, and all that belong to thee.* And tells a Story of a Sincere and Simple Man, well endued with Ancient Literature, but had not attained this New Flouriſh of Rhetorick, that came to a *Biſhop* for a Benefice that was Vacant, and in his Gift, and Saluting him in the Singular Number, *Salve Reverende Præſul! God Save thee*

Inexpiabili Contumeliâ ſe putant affici, ſiquis Unum Singulari Numero Salutet.---- Quid tu me Tuiſſas? Tuiſſa famulos tuos: Ego ſum & Te & tuis Omnibus Melior.

thee Reverend Biſhop! The Plain Simple Man, had ſcarce ſpoken all his Salutation, but the *Biſhop* Turns from him, and Packs away in as great a Paſſion, as tho' one had Spit in his Face. And notwithſtanding the Man's Friends endeavoured to make Application to the *Biſhop* on his Behalf, and to Excuſe the Thing: The *Biſhop* denies them both his Preſence and Communication; and for this Offence, beſtowed the *Benefice* upon another that was more Eloquent, who could with a Fourfold Solœciſm Salute, *The Moſt Courteous Reverences of my Lord, my Lord*; and ſee One Man in Many, and Many again in One, *Eraſmus*, Ibid.

Not Doffing the Hat, nor Wearing Lace, ſeem very Trivial things alſo to *G. K.* tho' we cannot give the *Hat-Honour* to Man, becauſe it is out of the Fear of God, and that Humility and Self-denial, All ought to be found in; and becauſe the *Uncovering of the Head* is Part of that Signification of Outward Worſhip, which God requires of Us in Our Adoration of him in the Publick Aſſembly, 1 *Cor.* 11. 4. We dare not Addreſs our ſelves in the ſame Manner to the Creature, as we are required to do to our Creator. Nor can we Approve of *Wearing of Lace*, it being not only a very Superfluous Thing in it ſelf, but a Nouriſher of Pride, and contrary to that *Modeſty of Apparel*, that People profeſſing Godlineſs ſhould be exemplary for. But we neither make theſe, nor thoſe other things mentioned by *G. K.* as *Frequenting of Meetings, Speaking well of the Miniſtry*, and *Contributing to Our Collections*, the Badges or Characteriſticks of our Religion; for many may uſe *Thou and Thee*, and *Go in Plain Habit*, and *not Doff their Hats in Salutation*, &c. and yet be Perſons with whom we have no Unity. For True Chriſtian Unity ſtands in the Spirit, which is the Spirit of Truth and Holineſs; and as we are gathered into that, by the Effectual Working of the Grace of God in and upon our Hearts; ſo we come to Feel, by an Inward Senſation, more than by Outward Obſervation, our Unity One with another. Good Converſation in the World, is a Fruit of the Spirit; and, O! that All, that Profeſs the *Goſpel of Jeſus Chriſt*, had ſuch Converſations, as are in every Reſpect becoming of it! That there might be *no Iniquity in* Jacob, *nor Perverſeneſs in* Iſrael; *No* Canaanite *in the Land, no Pot nor*

Veſſel

Veſſel of the Sanctuary, which is not of Pure Gold; but that *the Droſs being throughly Purged away, by the Spirit of Judgment, and the Spirit of* Burning, *Men may offer unto the Lord, an Offering in Righteouſneſs, and from a Living Experience call God Father*, and ſay in Deed and in Truth, *Our Father which art in Heaven*; *Hallowed be thy Name*; *Thy Kingdom come*; *Thy Will be done, in Earth as it is in Heaven.* Unity then we have one with another in Holy Converſation in the World; but, as the Spirit, the Light and Life of Jeſus, is the Cauſe and Ground of our Unity, ſo our Unity Principally and Chiefly ſtands in that: *For as many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14. and where the Son-ſhip is, there is the Unity. For, *if Children, then Heirs*; *Heirs of God, and Joynt-Heirs with Chriſt*, v. 17. And we Believe, That *if we Walk in the Spirit, we ſhall not fulfil the Luſt of the Fleſh*, Gal. 5. 16. The ſame we Teſtifie in our Meaſures that we have received of the Lord, *If we walk in the Light, as he is in the Light, we have Fellowſhip One with another*; *and the Blood of Jeſus Chriſt his Son, cleanſeth us from all Sin*, 1 John 1. 7. And ſo for the *Life*, as that is *manifeſted*, and we are *Quickned* into *Obedience* by it, ſo *our Fellowſhip is with the Father, and with his Son Jeſus Chriſt*, v. 3.

I hope G. K. will not ſay, that *Theſe are Trivial Things.* And for thoſe other, which he calls by the ſame Name, but particularizeth not, I will give the *Reader* a Brief Hint of ſome of them, tho' ungrateful to Fleſh and Blood, yet they are great Matters with us, viz. *To deny Self, and take up our daily Croſs, and Follow Chriſt in the Regeneration*; *To acknowledge him for our High-Prieſt, and Apoſtle of our Profeſſion, our Teacher, Leader and Commander*; *and to Renounce the Levitical Prieſthood, with all its Men-made-Teachers and Officers, Their Juriſdiction and Authority*; *Their Pomp and Grandure*; *Their Tithes and Offerings, and the whole Maſs of their Ritual Worſhip. To keep our Conſciences undefiled, rendring unto* Cæſar, *the things that are* Cæſar's; *but unto God, the Things that are God's. To Love him with all our Heart, and our Neighbour as our ſelves. And therefore we dare not Profane his Sacred Name by any Manner of Oath, nor uſe any Carnal Weapons, to the Hurt, Injury or Deſtruction of our Fellow-Mortals. The Truth hath taught us, to be willing*

to

to Suffer patiently for Righteousness-sake, and rather to Bear the greatest Wrong, than knowingly to offer the least. To have no more to do with the Unfruitful Works of Darkness, as the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life; for these are not of the Father, but of the World. To Have our Conversation in Heaven, while we are here upon Earth, and to Bear a Faithful Testimony against all Ungodliness, Unrighteousness and Intemperance among Men; against all Pride, Covetousness, Oppression and Uncleanness; against all Lying, Swearing, Cursing and Defrauding; against all Bowing, Cringing, and Giving Flattering Titles and Complements unto Men; as also against all Comedies, Tragedies, Enterludes, Games, Sports and Pastimes, that this and other Nations abound with, and yet Profess Christianity. Now these are Great Matters with us, whatever *G. K.* may think of them.

But *to this Day*, saith he, *they have Established no Rule nor Method, whereby to Qualifie, or Try the Qualifications of either their Church-Members or Ministers, with respect to their Christian Faith and Knowledge; not one Article of the Christian Faith, are either their Ministers or Church-Members Examined about.* *Answ.* Tho' *G. K.* hath *Unchristianed* us at other Times, yet, Mark *Reader*, he doth not here *Unchurch* us, for if we have *Church-Members*, then we are a *Church*. Nor do his words *Unchristian* us, for he here grants us *Christian Faith and Knowledge*. But our great Fault is, as he pretends, we *have Established no Rule, nor Method*, &c. Nor ever shall, I hope: For that would be, to Invade the Legislative Power of Christ, and assume it to our selves. He hath established a Rule and Method for us; not an Outward Test of Man's Contriving, but, 1. An Inward Rule of his own Ordaining, which is the *Spirit*; *For as many as are Led by the Spirit of God, they are the Sons of God*, Rom. 8. 14. And, 2. An Outward Rule also, to wit, the *Holy Scriptures*. Behold now our Rule, whereby to Qualifie or Try the Qualifications of both our Church-Members and Ministers; **The Spirit Within, and the Scriptures without.**

But it seems we do not *Examine them* so much as *about One Article of the Christian Faith*. *Answ.* 'Tis true, we have no Set or Formal Way of Examining of Church-Members, by a *Catechism* learnt by Rote, or of Ministers by a *Book of* 39 *Articles*, as in the Church *G. K.* is of, which may be Subscribed by a *Papist*,

Papiſt, to ſay nothing of a *Jew* or *Turk*: For it has been done by *Marcus Antonius de Dominis*, who had been Fourteen Years Archbiſhop of *Spalato* in *Dalmatia*, under the State of *Venice*, and coming over into *England* in the Reign of King *James* I. and pretending to be a Convert, was made Dean of *Windſor*, Maſter of the *Savoy*, and Parſon of *Weſt-Ilſey* in *Berkſhire*: He wrote ſharply againſt the Pope, but *Gondamor* the *Spaniſh Ambaſſador*, then Reſident here, told the *King*, *That his Charity abuſed his Judgment, in conceiving* Spalato *a true Convert, who ſtill in Heart remained a Roman Catholick.* And for Proof of this, *Gondamor* ſhewed the King a Paper under *Spalato*'s own Hand, wherein he Recanted his Opinions, and Thanked Pope *Gregory* XV. very affectionately for his Favour to him. And this was done even while he was a *Dean*, *Maſter* and *Parſon* in the Church of *England*, ſo called. *Fuller*'s Church Hiſtory, *Anno* 1622.

And was not *Obadiah Walker*, Maſter of *Univerſity Colledge* in *Oxford*, a *Papiſt*? He was ſuſpected in the Reign of King *Charles* II. But in the Reign of King *James* II. he openly manifeſted himſelf to be ſo.——But this was the Way that *Friends* uſed with me, when I was Convinced of Truth, they came oftentimes to Viſit me; and Sate and Waited upon the Lord in Silence with me; and as the Lord Opened Our Underſtandings and Mouths, ſo we had very Sweet and Comfortable Seaſons together. They did not ask me Queſtions about this or the other *Creed*, or about this or the other *Controverſie* in Religion; but they waited to Feel that Living Power to Quicken me, which raiſed up *Jeſus* from the Dead. And it pleaſed God ſo in his Wiſdom to direct, that all the Great Truths of the Chriſtian Religion were Occaſionally ſpoken to. Now this was Friends Way with me, a Way far beyond all Rules or Methods Eſtabliſhed by the Wiſdom of this World, which is *Fooliſhneſs with God*: And is their Way with others that are Convinced of the Truth.

'Tis therefore not only an Horrid Untruth in *G. K.* but alſo a manifeſt Contradiction to himſelf, in ſaying, *To my Certain Knowledge and Obſervation, a Man may be* Jew, Turk, *or* Papiſt, *and* Quaker *at once, and be no* Diſſembler. For, 1. The Matter of Fact it ſelf is impoſſible; for how can a Man be

a *Quaker*, that is, a *True Quaker*, and be a *Jew*, or *Turk*, or *Papiſt*, at the ſame Time, and yet be no Diſſembler? For we Believe that *Chriſt* is Come, and hath put an End to the Rites and Ceremonies of *Moſes*; and ſo we are no *Jews*: That *Mahomet* was an *Impoſtor*, and Reject both *him* and his *Alcoran*, and ſo we are No *Turks*: And that the *Pope* is an *Antichriſt*, and his *Church* not only a *Falſe*, but alſo an *Idolatrous Church*; and as *Such* we diſown them, and ſo we are no *Papiſts*. Therefore to be *Jews*, or *Turks*, or *Papiſts*, at the ſame Time that we are *Quakers*, and yet be no *Diſſemblers*, is utterly Impoſſible; and conſequently *G. K.* could have no Certain Knowledge of it.

2. His ſaying, *To my Certain Knowledge and Obſervation, a Man may be* Jew, *or* Turk, *or* Papiſt, *and* Quaker *at once*, is contrary to our Teſtimony and Experience; for we Teſtifie and Experience what he ſays to be Falſe.

3. It is a Contradiction to himſelf, for firſt he ſays, *A Man may be* Jew, *or* Turk, *or* Papiſt, *and* Quaker *at once, and be no Diſſembler*. And afterwards, *He ſhall be Reputed a* good Friend, *and he may be a* Preacher *too, tho'* Jew, Turk *or* Papiſt, *if he have but ſo much Wit or Diſcretion, as not to tell it*. Now this is a plain Contradiction; for firſt he ſays, *He may be* Jew, *&c.* and be no Diſſembler; and yet here he muſt be a Diſſembler, to be *Jew*, &c. for he muſt have ſo much Wit or Diſcretion, it ſeems, as not to tell it; that is, he muſt hide it, what he can, from Diſcovery; and while he can Hide himſelf, he may be a *Quaker* in Outward Shew and Appearance, and yet in Heart a Real *Jew*, *Turk* or *Papiſt*, which I deny not; but this I deny, *That a Man may be either of theſe, and a* Quaker *at Once, and yet be no Diſſembler*.

His ſuggeſting, Page 28. a Poſſibility of Danger to the *Civil Government*, by our making Uſe of the *Sword* hereafter, (but he knows not when, nor *thinks we have any ſuch preſent Deſign*,) is groſly Malicious; ſince it is *Our Profeſſed Principle of being againſt Fighting*, as he himſelf acknowledgeth in the ſame *Page*.

Laſtly, His Endeavour to ſtir up *Perſecution* againſt us, *Page* 29. plainly ſhews, what Spirit he is of, *viz.* Of a *Vindictive, Exterminating Spirit*, tho' coloured with a Pretence of *Love to Truth*, and *Zeal for the Chriſtian Religion*, and as *fairly*,

and

and *tenderly, with reſpect to our Perſons and Eſtates, as is poſſible:* For we know what Horrid Cruelties have been committed both in Former and latter Ages, under that Specious Shew of Zeal for God and Religion. *Axes, Halters, Gibbets, Fire* and *Faggot*, and what not *Inhumane Barbarities*, have been covered with this Pretence? Cities have been turned into Cruel Shambles; and Nations into *Aceldama's* or *Fields of Blood.* Behold ſome of the Sad Effects of G. K's Apoſtaſie! It hath led him to Eſpouſe *Inquiſition-Principles*, and to endeavour the *Putting* of the ſame into *Execution.* All contrary to the Pure Religion of our Bleſſed Saviour, and that Love which is due to our Neighbour. But herein hath he Verified that Saying of the *Apoſtle*, referring to *Iſhmael* and *Iſaac*, *As then he that was Born after the Fleſh, Perſecuted him that was Born after the Spirit, even ſo it is now*, Gal. 4. 29. The Serpent caſts out of his Mouth Water as a Flood, after the Woman, the True Church, that he might cauſe her to be carried away of the Flood. But the Earth doth Help the Woman, the Earth doth open her Mouth, and ſwallow up the Flood. O Bleſſed Day! wherein the Hearts of Magiſtrates are inclined to Tenderneſs; wherein Salvation and Strength are come, the Kingdom of our God, and the Power of his Chriſt, and the Accuſer of our Brethren, is Caſt down.

☞Note, The following *Teſtimonies* are to be added to *Page* 26. of this *Reply.*

Prima itaque Regula Servandæ inter nos Conſenſionis eſt, ut quiſque ſe contineat intra metas Verbi Dei: Nec ſe alterius Diſcipulum profiteatur, quàm Chriſti, nullamque aliam Doctrinam ſibi ſequendam proponat, quàm Verbum Dei, in Sacris Literis Expreſſum: hoc eſt, ut non aliter loquatur, quam loquitur Verbum Dei; nec alia tradat Dogmata, quàm quæ apertè traduntur in Sacris Literis: Sed ſequamur omnes & Verba & Res Sacrarum Literarum. Hoc enim ut faciamus, poſtulat Fides quam profitemur, in Chriſtum; *The firſt Rule for the Preſerving of Concord amongſt us is, that Every One keep himſelf within the Bounds of the* Word of God, *that he Profeſs himſelf the Diſciple of none but* Chriſt, *and Propound no other Doctrine to be followed*

lowed by him, but that which is Expreſſed *in the* Holy Scriptures; *that is, That he ſpeak no otherwiſe than* they ſpeak, *nor deliver any other* Opinions, *than what are* plainly delivered *in the* Holy Scriptures: *But that we all follow, both the* Words *and* Matters *therein contained. For this, the Chriſtian Faith, which we make Profeſſion of, requires us to do. Zanchius,* in his *Oration* made after the Compoſure of the Difference betwixt him and *Marbachius,* Tom. 7. Par. 2. p. 451.

Nihil mihi conſultius videtur, quàm ut Fidei Confeſſio, quæ ſit pro Symbolo uſurpanda, non ſolum nihil complectatur non cognitu neceſſarium, nihil non Veriſſimum, ac certiſſimum, nihil non Divinarum Literarum teſtimonio teſtatiſſimum; ſed etiam ut nihil complectatur niſi expreſſum eiſdem etiam Verbis, & loquendi formulis (quoad ejus fieri poſſit) quibus ipſe Dei Spiritus eſt uſus. *Nothing to me ſeems more adviſable, than that a* Confeſſion of Faith, *which is to be uſed as a* Creed, *ſhould contain not only what is Neceſſary to be known, is moſt True and Certain, and well atteſted by the* Holy Scriptures, but that it alſo contains *nothing but what is* Expreſſed in thoſe very Words, and Forms of Speaking (*as far as may be*) *which the* Spirit of God *made uſe of.* Acontius de Satanæ Stratagem. l. 7. p. 369.

And again, p. 370. Conſultius eſſe arbitror in Fidei Scribendâ Confeſſione Spiritûs Sancti Verba retinere, quàm uſurpare noſtra: Ne videlicet noſtro indulgentes ingenio aliquid inſeramus, quod non ſolum non ſit certum, & cognitu neceſſarium, ſed ne verum quidem ſit. *I think it more adviſable in drawing up a* Confeſſion of Faith, *to retain* the Words of the Holy Ghoſt, *than to uſe* our own, *leſt, by indulging our own* Underſtanding, *we ſhould inſert ſomething which is not only not Certain, and Neceſſary to be known, but is alſo Untrue.*

Errata of the Preſs.

PAge 14. Line 21. for *Undeniedly* read *Undoubtedly.* P. 24. l. 23. for *So* r. *For.* P. 88. l. 28. for *Life* r. *Redemption.* P. 91. l. 8. r. *he hath.* And if any other Errata's have eſcaped the Preſs, the Reader is deſired to Correct them.

A REPLY TO *Geo. Keith's* Cenſure, &c.

G. K. ‘A Late *Proſelyte* of theirs, called, *Richard Claridge*, formerly a *Preacher* in the Church of *England*. *Account*, &c. p. 18.

R. C. A *Preacher*, I confeſs, I was formerly in the Church of *England*, ſo called, for many Years; but it was in the Days of my Spiritual Blindneſs, Ignorance and Unbelief; when I had no right Knowledge of God, nor of his Son *Jeſus Chriſt*, whom he hath ſent a *Light* into the World, according to the *Teſtimony* of *Chriſt*, *He that believeth on me, believeth not on me but on him that ſent me. And he that ſeeth me, ſeeth him that ſent me. I am come* a Light *into the World, that whoſoever believeth in me, ſhould not abide in* Darkneſs, *John* 12. 44, 45, 46. But was a Blind Leader of the Blind, an Ignorant Inſtructer of the Ignorant; and cauſed many to Err, both in their Belief and Practice, through my Falſe Doctrine and Example. The Remembrance whereof, is grievous unto me unto this very day; and makes me many a Time to Mourn in ſecret before the Lord, and to Abhor my ſelf, and Repent, as it were, in Duſt and Aſhes. For tho' I have the Evidence in my ſelf, namely, the *Witneſs* of his *Holy Spirit*; that the Lord, in his Tender Mercy, through the Redemption that is in *Jeſus Chriſt*, hath Juſtified me freely by his Grace, upon my Repentance from Dead Works, and Faith towards God, who is *Light*, and in whom there is no

Darkneſs

Darkneſs at all; both which, *Repentance* and *Faith*, are his own *Gifts*, and not the Effects of my *Free-will*; and hath made me a ſenſible Receiver of *Remiſſion* of my *Sins* that are paſt, to the great Joy of my Soul: Yet I cannot reflect upon my Former *Dark State* and *Condition*, wherein I was not only Deceived my ſelf, but was alſo a Deceiver of others, without great Regret and Abhorrence. If my Head were Waters, and mine Eyes a Fountain of Tears, ſo that I could Weep Day and Night for my paſt Tranſgreſſions, all would be too little to make Satisfaction to the Juſtice of God, for the leaſt Offence I have committed. It is the Immaculate Lamb *Chriſt Jeſus*, who was Dead, and is Alive again, and hath the *Keys* of *Hell* and *Death*, that hath made Satisfaction for *Sin* to the *Juſtice of God*. And Bleſſed are they that have an Experimental Knowledge of this, and can truly ſay, *They have received the Atonement*. This is beyond all Knowledge in *Latin*, *Greek* and *Hebrew*; all Skill in *Logick* and *Philoſophy*, in *Councils*, *Fathers*, *School-men*, *Commentators*, *Expoſitors*, *Criticks*, *Caſuiſts*, *Controvertiſts*, and ſuch-like Dry and Jejune Writers; who, tho' they are admired by the *Men-made Teachers*, have been, and are, not only the *Corrupters* of the *Pure Chriſtian Faith* and *Doctrine*, but alſo *Seducers* of the People into many *Hurtful Errors*: Time would fail me to mention them particularly. For what *Error* or *Hereſie* ever infeſted the Church in any Age, which either had not its Riſe from ſome of the ſeveral Sorts above ſpecified, or at leaſt met with *Approbation* or *Patronage* from them? Under Pretence of Illuſtrating and Explaining of Obſcure and Difficult Places of Scripture, they have made them more Dark and Intricate by their Imaginary Gloſſes and Expoſitions; and under colour of Advancing or Defending this or the other *Truth*, as they ſuppoſed, ſome of the *Vileſt Errors* have been uſhered into the World. This I write not from Hearſay and Tradition, but from my own Reading and Obſervation. No Man can arrive at any certainty about this or the other Problematical Point in Religion, by any thing he ſhall meet with in their Writings; for what one calls a *Truth*, another condemns for *Error*; and what one rejects as an *Error*, another maintains for a *Truth*. There is no general Conſent or Harmony to be found among them, but they are diſcordant, more or leſs, in one Inſtance or other.

other. I was very converſant with them in Days that are paſt, and vainly thought that Kind of Knowledge would be a main Qualification for me, as a Miniſter, having *Epiſcopal Ordination*; ſo Ignorant and Brutiſh was I at that Time, and yet conceited my ſelf to be otherwiſe. But alas, my Underſtanding was then Darkened, and my Mind Blinded; and tho' I could read the Scriptures in that called the *Original*, and was a conſiderable Textuary for *Chapter* and *Verſe*; yet all my Letter-Knowledge availed me nothing; it afforded me no Inward Peace nor Satisfaction. The Myſtery of the Goſpel was hid from me, and my Heart remained Empty of the True and Saving Knowledge of *Jeſus Chriſt*. While I took upon me to Expound the Scriptures, and Preach to others, I was no better than a *Caſt-away*: I was a *Fooliſh Shepherd*, a *Carnal Hireling*, *Preaching* for *Filthy Lucre*, and *Divining* for the *Peoples Money*. This was my Condition, and it was a very Deplorable one indeed; for I was Advancing and Promoting the Kingdom and Intereſt of Satan, under the Pretext of doing God Service.

But Bleſſed for ever be the Name of the Lord, who did not ſuffer me to continue in that Dark and Unbelieving State, without the Reproofs of his Holy Spirit; which, tho' I did not underſtand nor mind, as I ought to have done, yet many a time I had Rebuke and Trouble for my Diſobedience, and for that *Falſe Worſhip* which I was then in the Performance of. It was his great and Wonderful Mercy to me, that I was not utterly Caſt off, and given up to a Reprobate Mind, and a Seared Conſcience, becauſe I rebelled againſt his good Spirit, which he gave me for mine Inſtructer, diſregarded his Holy Counſel, and deſpiſed his Reproof. Yea, *I dealt proudly, and hearkened not unto his Commandments, but ſinned againſt his Judgments, (which if a Man do, he ſhall live in them) and withdrew the ſhoulder, and hardened* my *neck, and would not hear*, Neh. 9. 29. *Nevertheleſs, for his great Mercies ſake, he* did *not utterly conſume* me, *nor forſake* me; *for* he is *a gracious and merciful God*, v. 31. I can never ſufficiently admire his *Patience* and *Long-ſuffering* to me-ward. How long, how long did he wait upon me to be gracious! I had Line upon Line, and Precept upon Precept; in the Evening and Morning; in the Night when I awaked, and in the Day-time when I was in Company, and when I

was alone, the Lord did not ceaſe Striving with me, notwithſtanding my repeated Diſobedience to his Call, but lengthened out the day of my Viſitation, till he prevailed upon me by his *Mercies* and *Judgments*, in this the day of his Power, to incline mine Ear to hear, and hearken, that my Soul might live. And as I was inclined to Hearken, he ſhewed me by his *Inſhining Light*, that my former Reſt was polluted, and the National Church was to be Separated from, as being no Church of *Jeſus Chriſt*. And theſe words were often with me, *Ariſe and depart, for this is not* thy *Reſt, becauſe it is polluted*, Mic. 2. 10. *Come out of* Babylon, *that thou beeſt not partaker of her Sins, and that thou receiveſt not of her Plagues. For her Sins have reached unto Heaven, and God hath remembred her Iniquities.—She ſaith in her Heart, I ſit a Queen, and am no Widow, and ſhall ſee no Sorrow. Therefore ſhall her Plagues come in one day, Death and Mourning, and Famine; and ſhe ſhall be utterly burnt with Fire; for ſtrong is the Lord God who judgeth her*, Rev. 18. 4, 5, 7, 8. Whereupon my Soul was Bowed within me, and Humbled under the Hand of the Lord; and in my Solitude and Concernment of Spirit, as I was waiting upon him for a further Diſcovery of his Mind in this Matter, that I might *Sanctifie* him *in* my Heart, *and be ready always to give an Anſwer to every Man, that asketh* me *a Reaſon of the Hope that is in me, with Meekneſs and Fear*, 1 Pet. 3. 15. he was pleaſed to *Appear in Spirit*, and according to the *Scriptures of Truth*, to make theſe Things following manifeſt unto me.

1. That the *Miniſters* of the Church of *England*, ſo called, are no *Miniſters* of *Chriſt*, either in reſpect of their *Call*, *Titles*, *Work* or *Maintenance*.

2. That the *Church* it ſelf, as Conſtituted, hath no *Authority* from the *New Teſtament*.

3. That her *Doctrine* is, in many *Points*, very *Erroneous*.

4. That her *Liturgy-Worſhip* is *Will-Worſhip*.

5. That her *Ceremonies*, *Sacraments*, *Ordinations*, and *Tithes*, are meer *Humane Inſtitutions*.

And being fully Satisfied concerning theſe things from the *Holy Scriptures*, as the Lord opened them to me by his *Bleſſed Spirit*,

Spirit, the Only Certain and Infallible Interpreter of theſe Sacred Records, I was inabled by his Grace to Obey the *Heavenly Viſion*; and for the Sake of a Good Conſcience towards God, not enſlaved to Lordly Prelacy, Popiſh Biggotry, Implicit Faith, Secular Grandeur, and Worldly Intereſt, but *Set Free* from the *Yoke of Bondage*, and directed by the *Truth*, according to the Meaſure then manifeſted to me, to Quit my *Parochial Charge*, and *Tithe-Revenue* in her Communion; where I neither could nor durſt Abide any longer, for the Reaſons before Alledged: Which, as it pleaſed God, who is Abundant in *Goodneſs* and *Truth*, to make them Inſtrumental to my Conviction and Deliverance; ſo my Earneſt Supplication is to him, that he would Bleſs them to the Profit and Advantage of many more. For I do Believe, that *the Hour is coming, and* now *is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live*, John 5. 25. That many, both *Prieſts* and *People* (who have been deceived by the Sorceries of *Myſtery Babylon* the Great, the *Mother of Harlots*, and *Abominations of the Earth*) both in this and other Nations, ſhall be Convinced and Undeceived by the Spirit of God, and come forth with a Living Teſtimony to that Truth, which they have been Ignorant of, and lightly Eſteemed or Perſecuted. For the *Sun of Righteouſneſs*, Chriſt Jeſus, the *True Light*, is Riſen in his *Glory*, and Multitudes ſhall be Converted unto him. This is the Day of the Lord's *Mighty Appearance*, after a long and great Defection from Pure *Goſpel-Faith* and *Worſhip*, wherein the Power of Godlineſs, and Subſtance of Chriſtianity, were Dwindled into Lifeleſs Forms, and Empty, Ceremonious Shadows: This is, I ſay, the Day which the Lord hath made; and all the Strivings and Oppoſition of the Enemy, ſhall never be able to bring Obſcurity or Night upon it.

G. K. 'After that, an *Anabaptiſt* Preacher; *Account* &c. ibid.

R. C. This is a Vulgar and Palpable Error: I was not an *Anabaptiſt*, but a *Baptiſt* Preacher; and Preached up *Baptiſm*, or *Dipping*, upon Profeſſion of Faith and Repentance; not *Anabaptiſm*, or *Re-dipping*, as the Word ſignifies. And therefore the Term [*Anabaptiſt*] as applied to me, by *G. K.* I utterly diſown; for I was as much againſt *Re-dipping*, as I was againſt *Sprinkling*.

In

In joyning with the People, who are called *Baptiſts*, from Dipping their *Proſelytes*, a Practice that hath more to be ſaid for it, than *G. K*'s *Rantiſm* or *Sprinkling*, either of Infants, or Adult Perſons, my Motion, through the Goodneſs of the Lord, was *Progreſſive*; for tho' the Myſtery of the *Pure Evangelical-Diſpenſation* was not then ſo fully and clearly Diſcovered to me, as it hath been ſince Manifeſted by the *Light of Chriſt*, in which I have been inabled to Believe; yet my Advance was a good Step toward it, being from *Babylon Sion*-ward; not *Regreſſive* like *G. K*'s, from *Sion* to *Babylon*, i. e. from *Light* to *Darkneſs*, and from *Truth* to *Error*.

For that *People* are Sounder in the Faith of our Lord Jeſus Chriſt, than thoſe of *G. K*'s *Communion*, and their *Worſhip* hath leſs of *Humane Invention* in it, than the *Surplice-Service*. They had *Divine Openings* in the Beginning of their Separation, in ſeveral Parts of *Doctrine* and *Worſhip*, and Shone as *Lights* in the midſt of a *Crooked and Perverſe Generation*. And had they kept Faithful to that *Heavenly Oracle* that Opened in them, and not given way to their own Imaginations, which mix'd themſelves with thoſe Spiritual Diſcoveries, it would have Led them beyond that Lower Diſpenſation of *Material Water*, even to that of the *Holy Ghoſt and of Fire*; which is the Higheſt and Laſt of all Diſpenſations towards the Children of Men. But not keeping Low in their Minds, and Faithful to their Heavenly Teacher, they came to ſuffer Loſs by degrees; and much of that Real Beauty, which once they had, Vaniſhed away. And yet, notwithſtanding this Declenſion among them, which I have often heard ſome Serious Perſons of that *Communion* Reflect upon, with no ſmall Regret and Trouble; the preſent *Baptiſts* maintain a Teſtimony againſt many of the Errors and Corruptions abounding at this day in the *National Church*, whereunto *G. K.* hath joyned himſelf. For tho' they are much ſhort, not only of *Apoſtolical Purity*, but alſo of that *Glory* which was for ſome time upon their Predeceſſors at the Beginning; yet ſtill they turn their Backs upon the *National Church*, her *Prelacy* and *Prieſthood*, her *Service-Book* and *Ceremonies*, her *Canons* and *Conſtitutions*. So that 'tis ſome Advance *Sion*-ward, tho' a Man, Conſciencioufly concern'd, get no farther from *Egypt*, for ſome time, than the *Wilderneſs*, where *John* was Baptizing. But *G. K*'s

Motion

Motion hath nothing of this Nature in it, being ſtill *Backward*, and to that Degree of Violence, that ſome begin to doubt where this *Rapid Retrogradation* will ſtop, whether at the *Engliſh Conſiſtory*, or *Roman Conclave*? And that which adds greatly to their Suſpicion, is that which he offers in his *Laſt Sermon* at *Turner's-Hall*, p. 16. as *a Chief Reaſon* of his Change to the *Church of England*, ſo called; paſſing over the ſeveral ſorts of *Proteſtant Diſſenters*, after he was diſown'd by the *Quakers*, who are the Principal *Proteſtant Diſſenters* in the World.

'Suppoſe, *ſaith he*, there were a Parity or Equality in all 'other Reſpects, betwixt the *Diſſenters* and the *Church of Eng-* 'land, I mean the more Sound and Orthodox among them, as 'in Doctrine and Worſhip, Sacraments and Church-Govern- 'ment, Diſcipline and Conſtitution of Members; yet this with 'me doth caſt the Ballance, and I think ought to caſt the Bal- 'lance with any Rational Conſiderate Perſon, that on that Sup- 'poſition, **The Minority, or leſſer Number, ſhould 'yield to the Majority, or greater Number; and the 'younger ſhould yield to the Elder, and the Daughters 'to the Mother.** For certain it is, that the *Church of England*, 'as ſhe was in King *Edward* VI. and Queen *Elizabeth*'s time, and 'in Queen *Mary*'s time, was the *Mother Proteſtant-Church*. The 'Diſſenters Forefathers had their Chriſtianity, Baptiſm, and 'Chriſtian Education and Profeſſion in her Communion, and 'were Nurſed as it were in her Arms, and Suckled at her 'Breaſts.

Obſerve, *Reader*, This is a **Chief Reaſon** of **George Keith's Change** to the *Church of England*. And by the ſame Reaſon, when-ever he has a Mind to Improve it, he may Change from *her* to the *Church of Rome*. For he may eaſily, yea, more eaſily ſuppoſe a Parity between thoſe two Churches, in *Doctrine* and *Worſhip*, *Sacraments* and *Church-Government*, *Diſcipline* and *Conſtitution of Members*, than between the *Diſſenters* and the *Church of England*; for *they* differ more in theſe Reſpects from *her*, than *ſhe* doth from the *Church of Rome*. And then *Majority* and *Antiquity*, the two main *Baſes* on which G. K's *Reaſon* ſtands, may ſoon, yea, ought to caſt the Ballance with him, if he be a *Rational Conſiderate Perſon*. And if he make that Change, 'twill be as eaſie a thing for him to Draw up a large and true Cata-

logue

logue of *Errors*, and many of them *Fundamental*, yea, *Anti-chriſtian Errors*, againſt the *Church of England*, as he hath done a *Falſe one* againſt the *Quakers* Cannot he call her a *Gangrene of all the Vileſt Hereſies that ever infected the Chriſtian World?* Account &c. p. 17. *A Body of the Vileſt Hereſies that ever were heard in the World?* His Obſervations on the *Epigram* made upon him in *Latin* and *Engliſh*, p. 7. And Charge her with *Vile Errors, oppugning the Fundamentals of Chriſtianity*, Ibid. *Moſt Vile Errors and Hereſies*, p. 8. *Moſt Notorious and Abominable Errors, Hereſies and Blaſphemies*, Account &c. p. 17. *Groſs Errors, Perverſe Quibbles, Vile Errors*, p. 19. *Vile Errors, Hereſies and Blaſphemies*, p. 20. *Falſe Notions, Wild Imaginations*, Ibid. *A* Judas-*Kiſs given to our Bleſſed Lord*, p. 21. Which are ſome few of thoſe many Uncharitable and Unjuſt Appellations he beſtows upon the *Quakers*.

And can he not Excuſe his *Change* to the *Church of Rome*, with the Story of a *Good Conſcience*, Laſt Serm. &c. p. 14. And retaining a *Sound Faith of the Fundamentals of Chriſtianity*, having good Reaſon for what he does, and acting as a *Rational Chriſtian Man*, in his ſo doing? *Ibid.* p. 16. Yet acknowledging himſelf but a *Weak Chriſtian* in his *Change*; as he did to *Charles Harford*, in his Changes from *Presbyterian* to *Quaker*, and from *Quaker* to the *Church of England*: 'I acknowledge, *ſaith he*, I 'was but a Weak Chriſtian, and ſo I think my ſelf ſtill, a Weak 'Chriſtian: See his *Narrative of his Proceedings at* Coopers-Hall *in the City of* Briſtol, *the 14th day of Auguſt*, (ſo called) 1700. p. 20.

Again, If the Suppoſition be granted, which he doth, That the *Minority, or leſſer Number, ſhould yield to the Majority, or greater Number; and the Younger ſhould yield to the Elder, and the Daughters to the Mother*; and from thence Suggeſts, that the *Diſſenters* ſhould yield to the *Church of England*, as being the *Mother Proteſtant-Church*, and having the *Elderſhip* and *Majority*: May he not Argue, from a Parity of Reaſon, that the *Church of England*, being the *Minority*, and the *Younger*, and the *Daughter*, ſhould yield to the *Church of Rome*, who boaſts of her *Majority, Antiquity*, and being the *Mother-Church* to the *Church of England*?

And

And if it add any Strength to his Argument, that the *Diſſenters* ſhould yield to the *Church of England*, becauſe their Fore-fathers had their Chriſtianity, Baptiſm, and Chriſtian Education and Profeſſion in her Communion; and were Nurſed as it were in her Arms, and Suckled at her Breaſts: May not the *Papiſts* uſe the ſame Plea for the Return of the *Church of England* into the Boſom of the *Church of Rome*, ſince the *Church of England*'s Fore-fathers, the *Lord Biſhops* and *Prieſts*, had their *Baptiſm* and *Chriſtianity*, ſuch as it was, not *Chriſtianity* and *Baptiſm*, as *G. K.* expreſſes it, (for they did not reckon People *Chriſtians* before *Baptiſm*,) and *Chriſtian Education* and *Profeſſion* in the *Communion* of the *Church of Rome*, and were Nurſed, as it were, in her *Arms*, and Suckled at her *Breaſts*?

If *G. K.* will abide by this Argument, it may in a little time carry him to *Rome*, there to pay that Homage and Devoir to the *Tripple Crown*, which he now ſo liberally doth to the *Engliſh Mitre*.

G. K. 'And now turn'd a Preacher among the *Quakers*, Account, *&c.* Ibid.

R. C. I was in Times paſt a Preacher of *Man's-making*, and not of *God's*. I was bred up to it at the *Univerſity* of *Oxford*, as a Boy to ſome *Mechanick Art* or *Trade*. I knew no difference, as to this, between us, but that he was to get an Honeſt Livelihood by the Sweat of his own Brows; and I to ſpend my days in Idleneſs, and Living by the Sweat of my Neighbours. The firſt thing I had then in my Eye, was *Graduat-ſhip* in the *Univerſity*; the next, the *Lord Biſhop's Ordination*; and the laſt, which made the other two effectually Comfortable, was a *Patron's Preſentation*, his *Lordſhip's Inſtitution*, and an *Archdeacon's Induction* to a *Parſonage*: Which, after I had ſerved for ſome time in the Station of a *Curate*, I was admitted to, tho' having none of the *True Qualifications* of a *Miniſter of Chriſt*. I Read the *Common-Prayer*, Adminiſtred the *Sacraments*, as they call them, and Preached partly my own *Study* and *Premeditation*, and partly what I collected from the Works of others; not knowing the Scriptures, which yet I undertook to Interpret; nor the Power of God, which alone makes a *True Miniſter* of the *Everlaſting Goſpel*. So that my *Prayers* were *Vain*, and my *Preaching Vain*, and my whole Service a *Profane* and

 Polluted

Polluted Performance. But out of this *Sink of Pollution*, it pleaſed God, in his great Mercy, to give me a Remove, when he awakened my Soul, which was ſleeping the Sleep of Death, and inclined my Heart to ſeek after the Lord, and to underſtand, and be found in the Practice of thoſe things, which concerned my Peace with him here and hereafter. And this Remove was to the People called *Baptiſts*; among whom there are a Sober and Senſible Remnant, that Fear the Lord; and, I am perſwaded, are waiting for the Conſolation of *Iſrael*: But they ſticking in *External Forms*, and *Shadowy Adminiſtrations*, which are ſhort of the *True Living Subſtance*, my Soul could not meet with that Satisfaction, after I had been for a while among them, which it earneſtly longed for and deſired. So that my next Remove, through the great Condeſcending Love of God to my Soul, was to the *Truth*, as it is in *Chriſt Jeſus*, and profeſſed by the People, called *Quakers*. For which, I deſire, I may Magnifie his Name, while I have my Being. For in Receiving the *Truth*, I have received full Satisfaction, to wit, *Peace* in my *Conſcience*, and *Joy* in the *Holy Ghoſt*. And tho' Thouſands of *Adverſaries* Riſe up againſt it, and Perſecute it, and thoſe that are the *Sincere* and *Faithful Friends* of it, with all *Satanical Lying*, *Rage* and *Malice*; yet I know in whom I have believed, namely, in *Chriſt Jeſus* the *Light* of the World, againſt Whom they ſhall never be Able to Prevail.

Among this People, there is no ſuch thing, as an *Outward Call*, *Ordination* or Setting a-part to the *Miniſtry*; nor is there any ſuch *Practice* allowed of, as for a Man to Turn himſelf a *Preacher* among them: but they *wait in Silence* for the *Lord's Inward Immediate Call*, *Ordination*, or Setting a-part to this *Evangelical Work*; and whether it be *Male* or *Female*, as they are moved by the *Spirit of God*, ſo they declare unto the People.

Now this is that *Goſpel-Miniſtry*, which, after the *Lord* Silenced me from Preaching for *Tithes* in the *Church of England*, ſo called, and for *Hire* among the *Baptiſts*, I have, through Mercy, at his *Immediate Call* and *Command*, obtained a Part of And as the Lord brought me to *Silence*, and Humbled me by his *Terrors* and *Judgments*, for my Preaching before in my own Will, Wiſdom and Time, for a *Set-Maintenance*, which G. K. in his *Laſt Sermon at Turners-Hall*, p. 17. contrary to the *Command* of *Chriſt*, and the

Practice

Practice of the *Apoſtles*, pleads for: So I durſt not Preach again, but *waited in Silence*, till I *received Orders* from him, who is the *Shepherd and Biſhop of my Soul.* Therefore I did not *Turn my ſelf a Preacher* among the *Quakers*, but the Lord *Turned me*, and I was *Turned*, Bleſſed be his Powerful Name for ever. Nor dare I at any Time *Open my Mouth*, either in *Prayer* or *Teſtimony* in the *Publick Aſſemblies* of the *Lord's People*, or in *Private*, but as I feel the *Immediate Operation* of his *Bleſſed Spirit*, and find my ſelf acted thereby, to Pray, or Preach, as he is pleaſed, to give both Matter and Utterance; in whoſe Hands the Times and Seaſons are, and who ſhutteth and no Man openeth, and openeth and no Man ſhutteth. Nor dare I, or do I Preach for *Hire* or *Maintenance*, as I formerly did, when I was a Stranger to the *Pure Goſpel-Miniſtration*; but as I *Freely Receive*, ſo I *Freely Give*, coveting no Man's *Silver*, or *Gold*, or *Apparel*; but my own Hands, as I may ſo ſay, through the Lord's Mercy, Miniſter to my Neceſſities, and to them that are with me. And in ſo doing, I have that Inward Peace and Satisfaction, which I never could Attain to, while I Preached for the *Wages of Unrighteouſneſs*, and looked for my *Gain* from my *Quarter.*

Q. *But is no Maintenance Lawful under the Goſpel?*

A. Yea; ſuch a Maintenance, as is neceſſary for Food and Clothing, if the Miniſters are in Want, may lawfully be received by them, of thoſe, who, having been made Partakers of their Spiritual Things, do freely Miniſter unto them in Carnal things. But all *Tithes*, and all *Set* or *Stinted Maintenance*, which *Preachers* Agree and Contract for, are Unlawful. And ſo is all Superfluous and Unneceſſary Maintenance, and the Taking of it from them, that are not Worthy; or from them, that diſown them to be *True Miniſters of Chriſt.*

Neither was I *Turned out*, or *Diſown'd*, from Preaching either in the *Church of England*, ſo called, or among the *Baptiſts*, as *G. K.* was from Preaching among the *Quakers*. But when I Left the *Church of England*, ſo called, I Reſigned my *Benefice*, as the Paper of my *Reſignation* expreſſes, ' *Non vi vel Metu coactus,* ' *nec dolo vel Fraude ad hoc inductus, aut aliquâ aliâ Machinatione* ' *ſiniſtrâ circumventus, ſed ex meâ merâ Scientiâ, mero Metu, Ani-* ' *mo deliberato, ſpontaneâ Voluntate meis purè, ſimpliciter & abſolutè.*

'Not conſtrained by Force or Fear, nor induced unto it by 'Deceit or Fraud, or circumvented by any Siniſter Machi-'nation, but Purely, Simply and Abſolutely, of my own meer 'Knowledge, meer Motion, with Deliberation of Mind, and 'Freedom of Will. And becauſe ſome Envious Perſons had Slanderouſly reported, That there was a Difference between the Patron, Sir *Edward Dineley* of *Charleton* in the County of *Worceſter*, and my ſelf; and that he was Endeavouring to *Turn me out* of the *Rectory* of *Peopleton*, and *Put in another:* The ſaid Sir *Edward Dinely*, for the removing of that *Slanderous Report*, wrote with his own Hand, and gave me Frankly of his own Motion, the following *Memorial.*

Memorand. *I do declare, that Mr.* Claridge *hath carried himſelf with due Reſpect to me; and that I have had always an Eſteem for him; and that I never went about to Diſpoſe of the* Rectory *of* Peopleton, *until I was well Satisfied that he would* Voluntarily Reſign. *Witneſs my Hand*

Edd. Dineley.

Decemb. 1. 1691.

This was written the day after I Reſigned.

Likewiſe, when I deſiſted Preaching at the *Baptiſt-Meeting*, at the *Bagnio* near *Newgate-ſtreet*, *London*, I did it *Voluntarily*; and the ſaid *Meeting* gave me a *Recommendation*, Signed by *Robert Steed*, their *Elder*, and Eleven *Brethren*, Members of the ſaid *Meeting*, in the Name, and by the Conſent, of the *Same*. Dated the 31th of the Firſt Month, 1695.

Which things I here Mention, not becauſe I Glory in any Honour of Man, but to ſhew the great Difference between *our two Departures*; *G. K*'s from the *Quakers*, with their *Juſt Cenſure* and *Condemnation* of him, for 'his Unchriſtian Spirit, ſtirring 'up *Contention* and *Strife* in the *Church of Chriſt*; and cauſing '*Diviſions*, *Separations* and *Breaches* amongſt them: And that, 'whilſt he was in an *Unreconciled* and *Uncharitable State*, he ought 'not to *Preach* or *Pray* in any *Friends Meetings*, nor be Owned 'or Received as any one of them, until by a Publick and Hearty 'Acknowledgment of the great Offence he had given, and Hurt

he

'he had done, and Condemnation of himſelf therefore, he gave
'Proof of his Unfeigned Repentance, and
'did his Endeavour to remove and take
'off the Reproach, he had brought upon
'*Truth* and *Friends*. See the *Yearly-Meet-*
'*ing Paper* at *London*, Dated 17 of the 3d
'Month, 1695. Signed by Appointment of
'the *Yearly-Meeting*, and in behalf thereof,
'as their Act, Atteſted to his own cer-
'tain Knowledge, *Benjamin Bealing*. But Bleſſed be God, my Departure was not Forced, but Voluntary; I did not Leave either of the *Communions*, I formerly was of, becauſe of any *Cenſure* or *Condemnation* of theirs, or for the *Filthy Lucre* of a *Set-Maintenance*; but I was moved and inabled by the Grace of God, to follow his *Heavenly Call*, who called me, and lead me gradually through various Outward *Diſpenſations*, till he brought me to the *Inward Life* and *Subſtance*; and made me, by the *Revelation* of his own *Spirit*, a *Free Preacher* of the *Free Grace of God*, that comes by *Jeſus Chriſt*, *a Light to Lighten the Gentiles*, *and the Glory of his People* Iſrael.

'Behold, inſtead of bringing forth Fruits of Unfeigned Repentance, and endeavouring to remove and take off the Reproach he had brought upon Truth and Friends, the quite contrary; and to Cloak his Impenitence, Uncharitableneſs and Apoſtaſie, falſly pretends many Groſs Errors againſt the ſaid People, and that he doth all in a Good Conſcience.

G. K. 'In a late Book of his, called, *Mercy Covering the* '*Judgment-Seat*, *and Life and Light Triumphing over Death and* '*Darkneſs*, Publiſhed this Year 1700. ſaith, in Page 26 of that 'Book,—For the *Light* or *Spirit* is undoubtedly ſufficient of it 'ſelf, even without the *Holy Scriptures*, to lead and guide the 'Faithful into all *Truth*, *Account*, &c. p. 18. And this he Cenſures as a *Groſs Error*, p. 19.

R. C. Seneca relates a Paſſage of one *Harpaſte*, a Fooliſh Woman, who falling ſuddenly Blind, was ſo Ignorant, that ſhe did not know it, but complained the Houſe was dark: *Mutato nomine de ſe Fabula narratur*; Change but the Name, and the Story may be well applied to *G. K.* who, having loſt that Spiritual Sight, which once he had; and being fallen into an Inſenſibility of his preſent Blind Condition, Cenſures thoſe, that through Believing in

Subito deſiit videre, neſcit eſſe ſe cæcam, ait domum tenebroſam eſſe. Epiſt. l. 1. 50.

in the *Light*, have the Eyes of their Underſtandings Divinely Illuminated, as Perſons in the *Dark*; and Ignorantly Vaunts himſelf, as the Great *Seer* of this Generation. But can a Blind Man Judge, and Diſtinguiſh of Colours? Or a Deaf Man of Sounds? No more can *G. K.* give a True Judgment of Spiritual Things: For the Vail is upon his Mind, and he is become a meer Natural Man again. Now *the Natural Man receiveth not the things of the Spirit of God, for they are Fooliſhneſs unto him: Neither can he know them, becauſe they are Spiritually diſcerned. But he that is Spiritual, judgeth all things, and is judged of no Man. For who hath known the Mind of the Lord, that he may inſtruct him?* But, bleſſed be God, a Remnant can ſay, *We have the Mind of Chriſt*, 1. Cor. 2. 14, 15, 16. For we can ſet our *Seals* to that *Divine Teſtimony, That God is Light*, 1 John 1. 5. And that as Men *Believe in the Light*, it is able to make them *the Children of Light*, John 12. 36. To deliver them out of *Darkneſs*, and to give them *the Light of Life*, John 8. 12.

Now this being a *Scripture-Teſtimony*, and *Scripture* being given by Inſpiration of God, I firmly and ſtedfaſtly Believe it to be True. From whence it follows, That either the *Light* or *Spirit* is undeniedly ſufficient of it ſelf, even without the *Holy Scriptures*, to lead and guide the *Faithful* into all *Truth*, or it is not: If it be, as certainly it is, then there is an End put to this Part of the Controverſie: If it be not, then *G. K.* muſt ſay, that the *Spirit of God* is not able to lead and guide all thoſe, that are Faithful to its Teachings, but have not the *Holy Scriptures*, into all *Truth* neceſſary to their Salvation; which, if admitted, would not only leave the *Heathens* and *Mahometans* in an Inevitable *State of Perdition*, meerly for want of that, which God in his Providence hath with-held from them; which would be an Impeachment of his *Wiſdom*, *Juſtice*, *Mercy* and *Goodneſs*: but alſo would call in Queſtion his very *Omnipotence*; as tho' God was not the Same *now*, ſince the Giving forth of Scripture, that he was before it was extant, when his *Light* or *Spirit* did of it ſelf, without *Scripture*, lead and guide the *Faithful* into all *Truth* neceſſary to their Salvation, as *Abel*, *Enoch*, *Noah*, *Shem*, *Abraham*, *Iſaac*, *Jacob*, and all the *Righteous* in thoſe Generations; or elſe had ſo Limited himſelf by *Scripture*, ſince the Giving of it forth, that he had made the Salvation of all Men, utterly Impoſſible without it.

But

But *G. K.* to ward off this Blow, and ſecure himſelf from the *Imputation* of *Impeaching God's Almighty Power*, falls to diſtinguiſhing; which, upon an Exact Diſcuſſion, will afford him but *little Help*, and do the *Truth*, he undertakes to Oppugn, *leſs Injury*. 'Obſerve, Reader, *ſaith he*, the Queſtion is not, 'What the Spirit of God can do, by his Abſolute Omnipotency; 'but what he is pleaſed to do, according to the Method that 'his Divine Wiſdom hath appointed, and his Divine Provi'dence hath afforded of Sufficiency of Helps, to lead all Men, 'whether Heathens or Chriſtians, into all Truth neceſſary to 'Salvation, without the Holy Scriptures. *Account*, &c. Ibid. But this Stating of the Queſtion, for *Reaſons* beſt known to himſelf, not being ſo clear perhaps as he would have it; for it oppoſeth the *Attributes* of *God's Omnipotency* and *Wiſdom*, and ſets them, as it were, at Variance; he proceeds, 'Or briefly thus, Whe'ther the Spirit of God, by any Light or Diſcovery that he 'doth give unto them, (or would give unto them, who obey 'it) doth afford unto all Men, or any Part of Men, in the Or'dinary Way of Providence, that Sufficiency of Knowledge, 'that will Lead and Guide them into all Truth, neceſſary to Sal'vation, without the Holy Scriptures?

Anſw. What *G. K.* means by *God's Abſolute Omnipotency*, he hath not here told us; if he intends ſuch an *Abſoluteneſs*, as hath for its oppoſite Member, either *Imperfection*, or *Dependency*, or *Compariſon* in God, his Notion is very Erroneous: For *God's Omnipotency* is ever moſt *Perfect*, *Independent* and *Compleat*, both in himſelf, and in all his Actions. But if he means, by *God's Abſolute Omnipotency*, ſuch a *Power* as is oppoſed to his Method of Salvation, in the Ordinary Way of his *Providence*, *as he terms it*, and which ſeems to be his Intention; the Queſtion then is wrongly Stated by him; and he either Wilfully or Ignorantly miſtakes the Point in difference between us. For I do not oppoſe *God's Abſolute Omnipotency*, to the Method which his *Divine Wiſdom* hath appointed, and his *Divine Providence* hath afforded, of Sufficiency of Helps for the Salvation of All Mankind, that are Faithful to the *Light* or *Spirit* of God, as *G. K.* ſuggeſts: But I do Believe, that his *Abſolute Omnipotency* is concerned in the *Converſion* and *Salvation* of All, that have been, are, and ſhall be Saved. And this is ſo clear, that nothing

nothing is plainer from the *Holy Scriptures*. For, the Salvation of Man from Sin and Death, is there ſet forth to be the Effect of *God's Almighty Power*. It is called καινὴ κτίσις, *a New Creation*; *If any Man be in Chriſt, he is a New Creature*, 2 Cor. 5. 17. As God exerted his *Abſolute Omnipotency* in the *Old Creation*, ſo he doth in the *New*. *Behold*, ſaith the Lord, *I create New Heavens, and a New Earth*; *I create* Jeruſalem *a Rejoycing, and her People a Joy*, Iſa. 65. 17, 18. This ſets forth *God's Abſolute Omnipotency*; for what *Power*, ſhort of that which is *Abſolute*, can *Create*? *Behold, the Lord God will come with a Strong Hand, and his Arm ſhall rule for him: Behold, his Reward is with him, and his Work before him*, Iſa. 40. 10. But what *Work* is this, that his *Strong Hand* and *Arm* are concerned in? The 11th Verſe informs us; it is the *Work* of *Redemption* and *Salvation*. *He ſhall feed his Flock like a Shepherd; he ſhall gather the Lambs with his Arm, and carry them in his Boſom, and ſhall gently lead thoſe that are with Young*. And then his *Abſolute Omnipotency* is deſcribed, Ver. 12. *Who hath meaſured the Waters in the hollow of his Hand? and meted out Heaven with the Span, and comprehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales, and the Hills in a Balance?* And Ver. 22. *It is he that ſitteth upon the Circle of the Earth, and the Inhabitants thereof are as* Graſhoppers; *that ſtretcheth out the Heavens as a Curtain, and ſpreadeth them out as a Tent to dwell in*. This is he that *is ſtrong in Power*, Ver. 26. *The Everlaſting God, the Lord, the Creator of the Ends of the Earth*, who *fainteth not, neither is weary. He giveth Power to the faint; and to them that have no Might, he increaſeth Strength*, ver. 28, 29. Again, *The Lord ſhall go forth as a Mighty Man, he ſhall ſtir up Jealouſie as a Man of War; I will make Waſte Mountains and Hills, and dry up all their Herbs; and I will make the Rivers Iſlands, and I will dry up the Pools. And I will bring the Blind by a Way that they knew not, I will lead them in Paths that they have not known: I will make Darkneſs Light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them*, Iſa. 42. 13, 15, 16.

Now theſe Paſſages before cited, have reſpect to the Ordinary Way of God's Providence, in his Merciful Dealing with the Children of Men, in Order to their Everlaſting Peace with him; yet are very Expreſſive of his *Abſolute Omnipotency*. I hope *G. K.* will not deny them, tho' poſſibly he may Miſ-conſtrue

and

and Pervert them. The Apoſtle *Paul*, ſpeaking of this very Matter, deſcribeth it in Words denoting *Abſolute Omnipotency*; *The Exceeding Greatneſs of his Power to us-ward who believe, according to the Working of his Mighty Power; which he wrought in Chriſt, when he raiſed him from the Dead, and ſet him at his own right-hand in the Heavenly places*, Eph. 1. 19, 20. Upon which words a Doctor of *G. K*'s preſent *Communion* thus Paraphraſeth;

Τὸ ὑπερβάλλον μέγεθος δυνάμεως, &c.

Ham. Paraphraſe upon the place.

'The Infiniteneſs of his Power hath been ingaged in this Work toward us Believers, in Subduing our Enemies, Sin, and Death the Puniſhment of Sin; and raiſing us Sinners, firſt to a New, and then to an Eternal Life, which was a Work of the ſame *Omnipotence* with that, which he firſt evidenced in that Miraculous Raiſing of Chriſt from the Grave, and Exalting of him to the higheſt Degree of Glory, next to himſelf in Heaven. And certainly the Raiſing of Chriſt from the Dead, and thus Exalting of him, was a Work of *Abſolute Omnipotency*. I deſire it may be particularly Noted by the Reader, that the Apoſtle hath reſpect here to what *G. K.* calls, the Ordinary Way of *God's Providence*, and not to any Exempt and Extraordinary Caſe; and that he Attributes the Salvation of Believers, in that Ordinary Way, to the *Abſolute Omnipotency* of God; which *G. K.* ſeems plainly to Exclude. For his Words import, That God's Ordinary Way of Salvation, is contra-diſtinguiſhed to his Way of Acting by *Abſolute Omnipotency*. But to joyn Iſſue with him in his own Way of Stating the Caſe, tho' we do not uſually word it after his manner, I do affirm, that, *God doth afford unto all Men, even in the Ordinary Way of his Providence, ſuch a Manifeſtation of his Light or Spirit, as is ſufficient to lead and guide the Faithful into all Truth, neceſſary to their Salvation, without the Holy Scripture.* Which is the ſame in Subſtance with what is ſet down in *G. K*'s Query, in the place above quoted; only he omits the Word [*Faithful*] there. I confeſs he adds it afterwards in the bottom of the ſame Page, but 'tis not in the Body of the Query.

The Aſſertion is Sound and Orthodox; and Time needed not to be ſpent in proving of it, for 'tis built upon the Foundation of the *Apoſtles* and *Prophets*, *Jeſus Chriſt* being the *Chief Corner-ſtone*; but that *G. K.* oppugns it, in his *Account of the*

Quakers Politicks, as a *Groſs Error*, p. 18, 19. And therefore makes the Proving of it neceſſary.

Proof of the foregoing Aſſertion, *viz.*

That, *God doth afford unto all Men, even in the Ordinary Way of his Providence, ſuch a Manifeſtation of his Light or Spirit, as is ſufficient, to lead and guide the Faithful into all Truth neceſſary to their Salvation, without the Holy Scripture.*

1. By the *Ordinary Way* of God's Providence, in dealing with the Children of Men, in order to their Salvation, I underſtand, according to the Teſtimony of Scripture, *Chriſt* himſelf, the *True Light*, John 1. 9. and *Quickning Spirit*, 1 Cor. 15. 45. *of* whoſe *Fullneſs have all we received, and Grace for Grace*, 1 John 1. 16. and who teſtified, ſaying, *I am the Way*, John 14. 6. *I am the Light of the World*, John 8. 12. He, I ſay, is God's Ordinary Way; for he *Enlightens* all, John 1. 9. and *reproves* all by his *Spirit*, in order to their Conviction, Converſion and Salvation, *John* 16. 8. God hath *ſet* him *to be a Light of the Gentiles*, and to *be for* his *Salvation unto the Ends of the Earth*, Acts 13. 47. *Neither is there Salvation in any other: for there is none other Name under Heaven* given * in Men, *whereby we muſt be ſaved*, Acts 4. 12. He is a Common and Univerſal Saviour; for *he died for All*, 2 Cor. 5. 15. *gave himſelf a Ranſom for all*, 1 Tim. 2. 6. *the Saviour of the World*, 1 John 4. 14. *the Propitiation, not for our Sins only, but alſo for the Sins of the* * *Whole World*, 1 John 2. 2. *Is preached* † in the Gentiles, 1 *Tim.* 3. 16. * In every Creature *under Heaven*, Col. 1. 23. Is *the good Will of God* † in Men, ſee *Luke* 2. 14. *The riches of the Glory of the Myſtery* * in the Gentiles, *Col.* 1. 27. and is † in all, *Col.* 3. 11. and therefore being, as theſe places, and many more that might be mentioned, do teſtifie, a Common and Univerſal Saviour, he is conſequently God's Ordinary Way for the Salvation of all Men, whether *Greek* or *Jew*, *Circumciſion* or *Uncircumciſion*, *Barbarian*, *Scythian*, *Bond* or *Free*, as they are Faithful to him, in thoſe Diſcoveries, he is pleaſed to make of himſelf unto them.

* Ἐν ἀνθρώποις.

* Ὅλῳ τῷ κόσμῳ.

† Ἐν ἔθνεσιν.

* Ἐν πάσῃ τῇ κτίσει.

† Ἐν ἀνθρώποις.

* Ἐν τοῖς ἔθνεσιν.

† Ἐν πᾶσι χριστός.

2. From

2. From hence it follows, by undeniable Conſequence, That *God doth afford unto all Men, even in the Ordinary Way of his Providence, ſuch a Manifeſtation of his Light and Spirit, as is ſufficient, to lead and guide the Faithful into all Truth, neceſſary to their Salvation, without the Holy Scripture.* For *Chriſt* being, as hath been proved, God's Ordinary Way of Salvation, a Common and Univerſal Saviour; and *Able*, as the *Author* to the *Hebrews* hath teſtified, *to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them*, Heb. 7. 25. it muſt be granted, that the *Light* or *Spirit*, *a Manifeſtation* whereof *is given to every Man to profit withal*, 1 Cor. 12. 7. is ſufficient to the End afore-mentioned, without the *Holy Scripture:* For * *the Light is God, and Chriſt the Eternal Word*, ſee *John* 1. And that certainly is ſufficient of it ſelf. For it was ſo before any Scripture was extant, and why not now? Doth the Being of Scripture, detract from the Sufficiency of God? Or, is his Arm ſhortned, that it cannot ſave without it? No; God is Unchangeable in himſelf, and in all his *Attributes*. He is the ſame from Generation to Generation, and his Years ſhall not fail.

* *G. K.*'s own Words in his Book, called, *A Chriſtian Catechiſm*, p. 64. Printed in the Year 1698 & now own'd by him.

3. This Phraſe, *Neceſſary to Salvation*, doth admit of a Diſtinction, *viz.* of Things neceſſary to ſome Perſons under ſuch and ſuch Circumſtances, and not to others, who are not under the ſame, or equal, Circumſtances. For Inſtance, The Diſtinct and Explicit Knowledge of Chriſt and the *Holy Scriptures*, is neceſſary to my Salvation, becauſe God, in his Providence, has afforded me the Opportunity of Knowing of them; and alſo made it my indiſpenſible Duty: but ſuch a Knowledge is not neceſſary to a *Chineſe* or *Indian*, from whom it is with-held by the Providence of God. Should I remain Ignorant of *Chriſt* and the *Scriptures*, as outwardly having the Opportunity of knowing of them, I ſhould be guilty of great Negligence; yea, it would be no leſs than a Wilful and Malicious Contempt in me to be ſo; becauſe I ſhould tranſgreſs againſt my known Duty: But it cannot be ſo in a *Chineſe* or *Indian*; for their Ignorance of *Chriſt* and the *Scriptures*, as outwardly, is no Wilful or Malicious Fault in them; for they have not the Opportunity of

coming to the Explicit Knowledge of them, but their Ignorance is unavoidable through the Providence of God; and conſequently not Damnable. For tho' the Diſtinct and Explicit Knowledge of *Chriſt* and the *Holy Scriptures*, is a Great Mercy to me and others, that have the Opportunity afforded us, and we ought to receive it with Thankfulneſs to God, and wait upon him for the Help and Aſſiſtance of the *Holy Spirit*, for the opening our *Underſtandings* in the *Myſtery*, and for the inabling of us to do the Duties commanded, and to avoid the Sins forbidden in the *Holy Scriptures*. Yet, as there was a Time, when there was no *Scripture* extant, *viz.* From the Creation of the World, unto the Days of *Moſes*, (generally accounted the firſt *Pen-man*) which was, according to *Scripture-Chronology*, about the ſpace of 2500 Years, and then *Scripture-Knowledge* could not be neceſſary to the Salvation of Mankind, becauſe God was pleaſed, for that Time, to Teach and Inſtruct them by his *Holy Spirit* without it: And as many Nations in the *Eaſt* and *Weſt-Indies*, and other Places, ſince the *Scriptures* were given forth, have been, and are, under a Simple Impoſſibility of knowing of them, being with-held by the Providence of God; and as *Little Infants*, *Idiots*, *diſtracted Perſons*, *and ſuch as are Born both Blind*, *Deaf and Dumb*, are naturally uncapable of knowing of them, tho' they may live where they are; unto whoſe Salvation the Diſtinct and Explicit Knowledge of the *Scriptures* cannot be neceſſary, becauſe the Defect ariſeth not from any Wilful Neglect or Contempt in them, but from that Natural Incapacity, which they are under by the Providence of God; But the *Grace*, *Light* or *Spirit* of God is neceſſary, and is afforded unto them for their Salvation: So to us, who have the *Holy Scriptures*, and having the uſe of our Natural Faculties, can read them, or hear them read; and when read, are capable of underſtanding them, the Hand of the Lord is not ſhortned that it cannot Save, neither is his Ear Deaf that he cannot Hear; but he is the ſame that ever he was; and his *Light* or *Spirit*, as it is Sufficient, with the *Holy Scriptures*, to Lead and Guide us; ſo it is Sufficient, without them, to Lead and Guide all thoſe, who are Faithful, to the *Teachings* thereof, into all *Truth* neceſſary to their Salvation. And this is ſo manifeſt, that unleſs Men are reſolved to Impeach *God's Omnipotence* of *Inſufficiency*, they muſt needs own it.

And

And therefore *G. K.* that he may not ſeem to run into this Extream, pretends, 'The Queſtion is not, What the Spirit of 'God can do, by his Abſolute Omnipotency; but what he is 'pleaſed to do, according to the Method, that his Divine 'Wiſdom hath appointed, and his Divine Providence hath 'afforded: Or, *as he adds*, 'in the Ordinary Way of his Pro-'vidence. But in plain Terms, the Queſtion is not with me, about what the *Spirit of God* can do, by his *Abſolute Omnipotency*; nor about what he is pleaſed to do, in the *Ordinary Way* of his *Providence*; this is ſtarted by *G. K.* and not by me: for I neither queſtion the *Power*, nor *Pleaſure* of the *Almighty*; but give Humble Deference to both, as I find them Teſtified to, and Declared of, in the *Holy Scriptures*. And there I find, that *God* Almighty *is no Reſpecter of Perſons*; *But in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted with him*, Acts 10. 34, 35. That, *He is the God*, not *of the Jews only*, but *of the Gentiles alſo*, Rom 3. 29. That, *He hath no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live*, Ezek. 33. 11. That, *He hath concluded all in Unbelief, that he might have Mercy upon all*, Rom. 11. 32. That, *He will have all Men to be Saved, and to come unto the Knowledge of the Truth*, 1 Tim. 2. 4. That, *The Grace of God, that bringeth Salvation, hath appeared unto all Men*, Tit. 2. 11. That, *Chriſt is the Propitiation for the Sins of the whole World*, 1 John 2. 2. and *Able alſo*, as well as Willing, *to Save them to the Uttermoſt, that come unto God by him*, Heb. 7. 25. And accordingly I do Believe, that he is an *Abſolute* and an *All-ſufficient Saviour* of all them, that truly Repent and Believe, whether with, or without the *Holy Scriptures*.

So that *G. K.* hath done Unfairly, in ſuggeſting, That I either have a Low Eſteem of the *Holy Scriptures*; or do ſet the *Light* or *Spirit of Truth* in Oppoſition to them: Both which, as Dangerous Extreams, I guard againſt, with all Chriſtian Plainneſs and Simplicity. And that the Reader may ſee, how agreeably to the *Holy Scriptures*, I have ſtated the Matter, both with Reſpect to the *Light* or *Spirit of Truth*, and to the *Scriptures* themſelves; and how *G. K.* hath Perverted my Senſe, that he might, if poſſible, open a Gap for ſuch Abſurd and Corrupt Conſequences, as are moſt Grateful to his own

Vitiated

Vitiated Palate, and moſt likely to Expoſe the *Truth* it ſelf, and the Advocates of it, to the Odium and Reproach of others, that are either Strangers or Enemies to it; I ſhall cite the whole Paſſage, as it is, Word for Word, in my Book, beginning, for the more Clear and Diſtinct Underſtanding thereof, two Paragraphs before, 'Tis the Work of the *Spirit of Error*, 'to lead the Soul into a Neglect, or Low Eſteem, of the *Holy* '*Scriptures*, becauſe we are under the *Teachings* of the *Spirit* '*of Truth*: For the *Spirit of Truth* never leads any to that. For 'tho' the *Spirit* be the Primary and Principal *Rule of Faith and* '*Practice*, it being the *Saints Rule* before the *Holy Scriptures* 'were given forth; and without which they cannot be *Spiri-* '*tually* or *Savingly* underſtood or applied; yet foraſmuch as they 'contain the *Teſtimony* of *God*, of *Chriſt*, and of his *Servants* and '*Handmaidens*, upon whom he *poured out* of his *Spirit*, and are '*Profitable for Doctrine, for Reproof, for Correction, and for Inſtruction* '*in Righteouſneſs*; yea, *able to make Wiſe unto Salvation, through* '*Faith which is in Chriſt Jeſus*: We ought to Bleſs the Lord for 'them, and Eſteem them not only as a *Rule*, but as the beſt 'Secondary and Subordinate *Rule* Extant in the World. And 'I do here Teſtifie and Declare of them as ſuch; and that 'they are of Excellent Uſe, when they are *Opened in us* by 'the ſame *Holy Spirit* that gave them forth; and We come 'to Witneſs the Truth and Benefit of them, in our own Par-'ticulars.

'I ſpeak of thoſe who have the *Holy Scriptures*, and having 'the Uſe of their *Rational Faculties*, can Read them, or Hear 'them Read; and when Read, are capable of Underſtanding 'them: But as for thoſe who have them not, or are under 'any Natural Incapacity, the Caſe is otherwiſe with ſuch; as 'the *Heathens*, *Little Infants*, *Idiots*, *diſtracted Perſons*, and *ſuch* '*as are Born both Blind, Deaf and Dumb*. Where much is Given, 'there much is Required; and where Little is Beſtowed, there Little is Expected. For God is not an *Hard Maſter*, to Reap 'where he has not Sown.

'Now this is not to Deny the Sufficiency of the *Light* or '*Spirit of Truth*, without the *Holy Scriptures*; for the *Light* or '*Spirit* is undoubtedly Sufficient of it ſelf, even without the '*Holy Scriptures*, to Lead and Guide the *Faithful* into *all Truth*: but

'but to manifeſt, that *All Men* are Obliged to *Faithfulneſs*, ac-
'cording to what they have Received; whether *Five Talents*,
'or *Two*, or *One*, a Proportionable Improvement is required
'from them. And therefore we, who are under the *Teachings*
'*of the Spirit*, which the *Heathens* have as well as We; yet
'having the *Holy Scriptures* alſo, which God hath not afforded
'them, we ought to *Magnifie the Giver* of this *double Talent* to
'us, and Labour to be found *Faithful Improvers* of it, to his
'*Honour* and *Glory*. *Mercy Covering the Judgment-Seat*, p. 25, 26.
where I add in the ſame 26th Page.

'I grant, the *Holy Scriptures* are a *Cabinet Lock'd*, till he, who
'has the *Key of David*, Opens them to us: and therefore we
'are to *Wait* upon him for the *Unlocking of the Myſtery*, but by
'no means to *Neglect* or *Diſeſteem* them. 'Tis the Error of
'many *Profeſſors* at this day, to Raiſe their Value too High,
'and to Lay too great a Streſs upon them, even to the Neg-
'lecting of the *Holy Spirit*; but we ſhall Run into another Ex-
'tream, if we either *Debaſe* or *Diſuſe* them.

By this Quotation the Reader may plainly ſee, what I drove at in my Diſcourſe upon the Subject of the Preſent Controverſie, namely, to aſcribe unto the *Holy Scriptures* the *Divine Authority*, by which they were given forth, and to ſhew the *Excellent Uſe* of them, when they are opened in us by the *Spirit*, and we come to Witneſs the Truth and Benefit of them in our own Particulars; and the *Great Eſteem* that is due to them from us and all others, to whoſe Knowledge they come: but yet to give the Preference to the *Light* or *Spirit of Truth*, without whoſe Help and Aſſiſtance we cannot Savingly Underſtand them; and ſo to Teſtifie to its Self-Sufficiency, where they are with-held by the Providence of God, as not to derogate from their real Worth, Value and Uſefulneſs, where God in his Providence has afforded them. For the *Holy Scriptures* are not to be Neglected or Diſ-eſteemed, becauſe we are under the *Teachings of the Spirit*; neither are the *Teachings of the Spirit* to be deſpiſed or undervalued, becauſe we have the *Holy Scriptures*. *Theſe* are not ſufficient without *that*, but *that* is ſufficient without *theſe*. For *that* is the *Truth* it ſelf, but *theſe* are only *Writings* of the *Truth*; which is able of it ſelf to *make Free*, and was before the *Scriptures* or *Writings* of it. But the *Scriptures* or

Writings

Writings of the *Truth* cannot of themſelves *make Free*; for if they alone could do it, how came the *Jews* of old to be in Bondage to their Luſts, for they had the *Scriptures* of the *Old Teſtament*? And whence is it, that Multitudes of Profeſſing Chriſtians in our Days, who have the *Scriptures* both of the *Old* and *New*, are ſo little the better for them, Living in Groſs Ignorance of God and Chriſt, and in palpable Slavery to their Carnal Deſires?

If *G. K.* had dealt Honeſtly by me, and Cited the Whole Paſſage out of my *Book*, that the Reader might have ſeen upon what Foot of Account, I there aſſerted 'the Self-ſufficiency of 'the *Light* or *Spirit* without the *Holy Scriptures*, and not ſingled out that particular Sentence, from the Precedent and Subſequent Matter, which it hath neceſſary Relation to, and Connexion with, there could have been no Colour for thoſe Concluſions, which his Buſie and Vexatious Fancy has drawn therefrom. For I diſtinguiſh there, of the Circumſtances of Times and Perſons, and of the Means which God hath been pleaſed to afford Men, in order to their Salvation. Unto ſome he hath given both the Manifeſtation of the *Spirit*, and the *Scriptures* alſo; to others the Manifeſtation of the *Spirit* without the *Scriptures*. But to *All Men*, that which is ſufficient for their Salvation, if Faithfully attended to and obeyed: So he never left Mankind Deſtitute of Sufficient Means for the Attaining of that. For, as the Apoſtle *Paul* hath teſtified, *The Manifeſtation of the Spirit, is given to every Man to profit withal*, 1 Cor. 12. 7. There is *One God and Father of all, who is above all, and through all, and* in *you all. But unto every one of us is given Grace, according to the Meaſure of the Gift of Chriſt*, Eph. 4. 6, 7. *Where there is neither Greek nor Jew, Circumciſion nor Uncircumciſion, Barbarian, Scythian, Bond nor Free: but Chriſt is all, and* in *all*, Col. 3. 11.

For the further Confirmation of this Bleſſed and Glorious *Truth*, the *Holy Scriptures* teſtifie,

1. That, *God delighteth in Mercy*, Mic. 7. 18.

2. That, *He will have All Men to be Saved, and to come unto the Knowledge of the Truth*, 1 Tim. 2. 4.

3. That, There is no *Salvation in any other*, than Jeſus Chriſt; for *there is none other Name in Heaven given* in Men, *whereby we muſt be Saved*, Acts 4. 12.

Ἐν ἀνθρώποις.

From

From which Three-fold Teſtimony I thus argue:

1. If God Delighteth in Mercy, and Willeth the Salvation of *All Men*, then the Salvation of *All Men* is poſſible, during the Day of their Viſitation: But the firſt is True, therefore the laſt.

2. If the Salvation of *All Men* is poſſible, during the Day of their Viſitation; then 'tis poſſible to thoſe that have not the *Scriptures*, as well as to thoſe who have them; for the Term, *All Men*, includes the Whole Race of Mankind: But the Salvation of *All Men* is poſſible, during the Day of their Viſitation; therefore, *&c.*

3. It follows by neceſſary Conſequence, that *All Men*, during the Day of their Viſitation, have a ſufficient Means afforded them, if Faithfully attended to and obeyed, for the attaining their Salvation; and that Actually and Effectually, or elſe their Salvation is not poſſible; and that this Means is *Jeſus Chriſt*, the *True Light*, and none other; who is ſufficient to Save All the Faithful to the *Light* within them; both thoſe that have the *Scriptures* afforded them, and thoſe that have not.

Having thus Explained and Cleared the Truth of that Aſſertion in my Book, *viz.* That, *The Light or Spirit is undoubtedly ſufficient of it ſelf, even without the Holy Scriptures, to Lead and Guide the Faithful into all Truth*; and ſhewn in what Senſe we hold it, *viz.* ſo as not to undervalue the *Holy Scriptures*, or ſet the *Light* or *Spirit of Truth* in Oppoſition to them; whereby the Reader may diſcern the Weakneſs and Impertinence of *G. K*'s diſtinction of God's Abſolute Omnipotency, and his Way of Ordinary Providence; as tho' God had *Two Ways* of Salvation by One *Jeſus Chriſt*, and thoſe Eſſentially different from each other: For his Words import, that ſome may be Saved without God's Abſolute Omnipotency, that is, Actually Exerted; which cannot be: becauſe the Power of God, by which any One is Saved, is Abſolutely Omnipotent. I proceed to the Examination of *G. K*'s two Concluſions, one of which he is pleaſed to ſay, doth neceſſarily follow, from his Stating the Queſtion; which, if he be worthy of any Credit in this Matter, our Doctrine, as he infers, doth neceſſarily Oblige us to hold.

1. '*That there is no neceſſity of Faith in Chriſt, as he was outwardly born of a Virgin, was Crucified, and ſuffered Death for our Sins, was Buried, Roſe again and Aſcended, and is now in Heaven, in the Glorified Nature of Man, conſiſting of Soul and Body, the*

'*ſame*

'*ſame for Subſtance he had on Earth, appearing in the Preſence of* '*God for us, our Mediator and Advocate.* Account, *&c.* p. 18.

Before I anſwer to the Concluſion it ſelf, this Phraſe, *The ſame* [i. e. Body] *for Subſtance, he* [i. e. Chriſt] *had on Earth*, will deſerve a little Conſideration. For if the Glorified Body of Chriſt, now in Heaven, is the ſame for Subſtance he had on Earth, then it is ſtill a Body of Fleſh, Blood and Bones, for that was the Body he had on Earth. But this is contrary to that of the Apoſtle, *Fleſh and Blood cannot inherit the Kingdom of God*, 1 Cor. 15. 50. Yea, to *G. K.* himſelf, who in his Book, called, *The Way Caſt up*, p. 131. ſaith, It is *no more a Body of Fleſh, Blood and Bones, but a Pure, Ethereal, or Heavenly Body.* If this be true, how can it be the ſame Body for Subſtance, Chriſt had on Earth; That on Earth being a Body of Fleſh, Blood and Bones; and yet, according to his Philoſophy, the ſame Body for Subſtance ſtill? Behold, how Contradictory he is to himſelf, and ſo Clouded and Darkened in his Underſtanding, that many times he ſeems, as here, not to know what he ſays, nor whereof he affirms! And yet he preſſes the Belief of this *Identity*, whereof he has given ſo inconſiſtent an Account, as a *Neceſſary and Fundamental Article of the Chriſtian Faith*, ſee his *Fourth Narrative*, p. 93. But notwithſtanding his Confident and Magiſterial Dictating, he muſt Excuſe my Heſitation about it, except he could prove it to me by expreſs Words of Scripture. Perhaps he may impute this Scrupuloſity to my *Ignorance, and falſe Notions of Philoſophy*, as he did the *Quakers* before his Auditory at *Turners-Hall*, Ibid. If he doth, I am very well contented to undergo his Cenſure; for I had rather be accounted ignorant of his Vain Philoſophy, than receive that for a *Neceſſary and Fundamental Article of the Chriſtian Faith*, which I neither find in the *Scriptures of Truth*, nor in that ancient *Creed* of the Church, called the *Apoſtles*.

Now, 'All the Articles of Faith, ſaith Dr. *Taylor*, are clearly 'and plainly ſet down in *Scripture*. *Liberty of Propheſying*, Sect. 3. Numb. 1. Yea, *G. K.* himſelf owns, 'That nothing ſhould be 'required by one Sort from another, as an Article of Faith, 'or Doctrine, or Principle of the Chriſtian Religion, in Com-'mon to be believed, but what is expreſly delivered in the *Scrip-'ture*, in plain Expreſs *Scripture-Terms*. *Truth's Defence*, &c. p. 170.

* See his *Retractations*, p. 34.

Again,

Again, 'What I cannot find expreſly delivered in *Scripture*, 'I ſee no reaſon, why I ſhould Receive and Believe it, as any 'Common Article or Principle of the Chriſtian Faith or Life. Ibid. p. 169. So *Chillingworth*, 'By the Religion of the *Proteſtants*, 'ſaith he, I do not underſtand the Doctrine of *Luther*, or *Calvin*, 'or *Melancthon*; nor the Confeſſion of *Auguſta*, nor the Cate-'chiſm of *Heidelberg*, nor the **Articles of the Church of** *England*; no, nor the Harmony of Proteſtant Confeſſions; but 'that wherein they *all* Agree, and which they *all* Subſcribe 'with a greater Harmony, as a perfect Rule of their Faith and 'Actions, that is, the *Bible*; the *Bible*, the *Bible* only, is the 'Religion of Proteſtants! whatſoever elſe they Believe, beſides 'it, and the Plain, Irrefragable, Indubitable Conſequences of 'it; well may they hold it as a *Matter of Opinion*; but as a '*Matter of Faith and Religion*, neither can they, with Coherence 'to their own Grounds, believe it themſelves, nor require the 'Belief of it of others, without moſt High, and moſt Schiſ-'matical Preſumption.——I ſee plainly, and with mine own 'Eyes, that there are *Popes* againſt *Popes*, *Councils* againſt *Coun-'cils*, ſome *Fathers* againſt others, the ſame *Fathers* againſt 'themſelves; a Conſent of *Fathers* of one Age, againſt a Con-'ſent of *Fathers* of another Age; the *Church* of one Age, againſt 'the *Church* of another Age,—— No *Tradition*, but only of '*Scripture*, can derive it ſelf from the *Fountain*.—— '*The Reli-'gion of Proteſtants, a Safe Way to Salvation*, Chap. 6. N. 56. So the Emperor *Conſtantine* to the *Nicene* Fathers, Ἐυαγγελικαὶ γὰρ βίβλοι καὶ ἀποστολικαὶ, καὶ τῶν παλαιῶν προφητῶν τὰ θεσπίσματα σαφῶς, ἡμᾶς ἄπερ χρὴ περὶ τοῦ θείου φρονεῖν ἐκπαιδεύουσι. The Books of the 'Evangeliſts, and of the *Apoſtles*, and the *Oracles* of the Ancient 'Prophets, teach us in *Plain Terms*, what we are to Believe about 'Divine and *Religious Matters*, Theodor. l. 1. c. 7. The Fun-'damentals of Faith *are* expreſſed in *Scripture*, Dr. *Taylor*, *ubi ſupra*, Sect. 5. N. 1. 'The *Religion* of *Jeſus Chriſt*, is the Form 'of Sound Doctrine, and Wholſome Words, which is ſet down 'in *Scripture* indefinitely, actually conveyed to us by plain 'Places, and Separated as for the Queſtion of Neceſſary or 'not Neceſſary, by the Symbol of the Apoſtles, *Ibid.* Sect. 16. N. 1. 'Thoſe *Creeds* are beſt, which keep the very Words of *Scripture*; 'and that *Faith* is beſt, which hath greateſt Simplicity, *Ibid.*

Sect. 2. N. 27. 'The first Ages of the Church, which certainly 'were the best——all contented themselves with the Apostles 'Creed, as the *Rule* of the *Faith*, Ibid. Sect. 2. N. 21. For what-'ever Private Mens Opinions were, yet, till the *Nicene Council*, 'the *Rule of Faith* was intire in the *Apostles Creed*, N. 22. Ibid. 'The *Creed*, without Controversie, is a Brief Comprehension 'of the Objects of our *Christian Faith*, and is generally taken 'to contain *all things* necessary to be Believed, Bishop *Pearson*'s Preface to his *Exposition on the Apostles Creed*. 'The *Fundamentals* 'of Belief are few and plain, *Glanvil*'s Cath. Charity, p. 30. 'In the *Creed* are all the *Fundamentals* of Religion, Idem, *Agree-ment of Reason and Religion*, p. 5. 'All the *Credenda* that the 'Ancient Church required of them, she admitted to her Com-'munion for some Ages, was only an Acknowledgment of 'the Articles of the *Creed* we call the Apostles, and press'd no 'more on them, Dr. *Meggot*'s Sermon Preached before the King and Queen, on *Rom.* 12. 5. Again, says he, 'Our Con-'tentions are not about the great *Vital Truths* of Christianity, 'whereunto we have all attained, but some '* *Additional Notions*, which if they should be 'true, *Our Consciences* tell us, Men may be Saved, 'tho' they don't believe. So Dr. *Sherlock*, *Our* 'Church hath taught them, (*viz.* her Children) the 'Apostles *Creed*, which contains those *Great* and 'Essential Articles of Religion, which are the *Necessary Principles* 'of Action,——without filling their Heads with *Notions*, and 'Artificial Theories of Religion, which seem only to make them 'Giddy, with a Vain Conceit of Knowledge, to Talk ill, and 'to Live worse, *Knowledge of Christ*, p. 95.

* *Let* G. K. *consider the Doctors words, and learn more Moderation.*

Now, except *G. K.* who makes it, a *Necessary and Fundamental Article of the Christian Faith*, to Believe, that *Christ's Body now in Heaven, is the same for Substance he had on Earth*, can prove it to be *Expresly delivered in the Scripture, in Plain, Express Scripture-Terms*, or in the *Creed*, commonly called the Apostles, I see no Reason why he should Impose it to be Believed, as a Doctrine or Principle of Necessary and Fundamental Obligation. For if he cannot prove it in *Express Scripture-Terms*, it is but a Conclusion or Deduction of his own, or an Opinion that he hath taken up from some other; and tho' it may be Evident,

as

as he ſuppoſeth, to himſelf; yet it not being ſo to another, his Liberty, as a Rational Creature, claims this Priviledge, That *G. K.* ought not to preſs his Speculations upon him, as Eſſentially Neceſſary to the Chriſtian Faith. For this would tend, not only to make more Articles of Faith, than are Expreſſed in Scripture; but alſo to deprive another Man, of the Free Uſe and Exerciſe of that Underſtanding which God hath given him; neither of which are conſiſtent with *Scripture-Revelation*, or Right Reaſon.

G. K. in his Laſt Sermon at *Turners-Hall*, p. 9. affirms, that, 'The *Compleat and Adequate Rule of our Faith and Practice, is the whole Revealed Will of God, as it is declared unto us in the Holy Scriptures.* But doth he Believe what he Writes? If he doth, Why doth he act contrary to his *Compleat and Adequate Rule*, in obtruding that upon others, for a *Neceſſary and Fundamental Article of the Chriſtian Faith*, which is not *Declared* therein? Either let him keep cloſe to his *Rule*, or not pretend ſo confidently to it. 'Si *non eſt Scriptum*, (the Words of *Tertullian* againſt *Hermogenes*) 'timeat *Væ illud adjicientibus aut detrahentibus deſtinatum*; If it is 'not Written, let him Fear that Curſe which is appointed for 'thoſe that Add or Detract. *De Orat.* c. 22. Πᾶν τὸ ἐκτὸς τ῀ θεοπνεύστ῀ γραφῆς, οὐκ ἐκ πίστεως, ὃν ἁμαρτία ἐστίν. Whatſoever is 'without the Divinely Inſpired Scripture, is not of Faith, and 'therefore is a Sin, *Baſil* in *Aſceticis*, *Reg.* 80. Φανερὰ ἔκπτωσις πίστεως, καὶ ὑπερηφανίας κατηγορία, ἢ ἀθετεῖν τι τῶν γεγραμμένων ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων. It is a manifeſt Revolting from the Faith, 'and a Conviction of Pride, either to reject any of thoſe things 'that are written (viz. *in the Scriptures*) or to introduce thoſe 'that are not, *Idem*, *Homil. de Fide.* Μή μοι λογισμοὺς καὶ συλλογισμοὺς ἀνθρωπίνους προσενέγκῃς· ἐγὼ γὰρ μόνῃ πείθομαι τῇ θείᾳ γραφῇ. Do not 'bring me Humane Reaſonings and Syllogiſms; I rely upon 'the *Holy Scripture* only; The Orthodox Chriſtian to *Eraniſtes*; in *Theodoret. Dialog.* 1. c. 6. 'Nec *ego Nicenum, nec tu debes Ariminenſe tanquam præjudicaturus proferre Concilium. Neque ego hujus authoritate, neque tu illius Detineris: Scripturarum authoritatibus, non quorumcunque propriis, ſed utriſque communibus teſtibus, Res cum Re, Cauſa cum Cauſa, Ratio cum Ratione concertet*; I ought 'not to produce the Council of *Nice*, nor thou that of *Ariminum*, as pre-judging the Queſtion on either ſide. But let the

Cauſes,

'*Cauſes*, *Arguments* and *Reaſons*, be tried by the *Authorities* of 'the *Scriptures*, which are Witneſſes not Peculiar to either, but 'Common to us both, *Auguſtin. contra Maximin.* l. 3. c. 14. '*Sancta Scriptura noſtræ Doctrinæ regulam figit*; The Holy Scrip-'ture fixes the Rule of our Doctrine, *Idem*, *De Bono Viduit.* c. 1. '*Legite Sacram Scripturam*, *in quâ quid tenendum & quid fugien-'dum ſit*, plenè *invenietis*; Read the Holy Scripture, in which 'ye ſhall *fully* find, what is to be held, and what is to be 'avoided. *Idem*, *Serm.* 38. *ad Fratres in Eremo.*

By theſe Citations we may ſee, how Cloſe the Ancient Fathers kept to the *Holy Scriptures*, about the *Doctrines* or *Principles* of *Faith*, in Common to be Believed; making nothing a Matter or Article of Common Creed or Belief, which is the Reſult of Humane Reaſonings, and Syllogiſtical Deductions, whether by Private Perſons, or General *Councils*, but that only which is *Written* in the *Scriptures*. And it were well, if *G. K.* who makes ſuch a Noiſe about Fundamentals, would conſider, how contrary his Temper and Practice is, to theſe Ancients, and learn to imitate their Example.

As for my Part, I Believe, that the *Holy Scriptures were given by Inſpiration of God*: That they contain a '*Clear Teſtimony to all the* '*Eſſentials of the Chriſtian Faith*; That they are *the only fit outward* '*Judge of Controverſies among Chriſtians*; *That whatever Doctrine is* '*contrary unto their Teſtimony*, *may therefore juſtly be Rejected as Falſe*; 'And, *that whatſoever any do*, *Pretending to the Spirit*, *which is contrary* '*to the Scriptures*, [ought to] *be accounted and reckoned a Deluſion of the* '*Devil.* See R. Barclay's *Apol. Prop.* 3. §. 6. But the Spirit of God, from whence they proceeded, and derive all their Authority and Certainty, is Superior to the Scriptures; and its Teſtimony in the Heart and Conſcience, is that alone by which the True and Saving Knowledge of *God*, *Chriſt*, and the *Scriptures*, can only be attained. For thus Teſtifieth the Apoſtle *Paul*, *What Man knoweth the things of a Man*, *ſave the Spirit of Man which is in him? Even ſo the things of God knoweth no Man*, *but the Spirit of God*, 1 Cor 2. 11. *Now we have received*, *not the Spirit of the World*, *but the Spirit which is of God*, *that we might know the things that are freely given to us of God*, Verſe 12. *The Natural Man receiveth not the things of the Spirit of God*, *for they are Fooliſhneſs unto him*; *neither can he know them*, *becauſe they*

are

are Spiritually diſcerned, Ver. 14. *But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God*, Ver. 10. See alſo *Matt.* 11. 25, 26, 27. *Luke* 10. 21, 22. *Matt.* 13. 11. & 16. 17. *Luke* 24. 32, 45. *Rev.* 5. 1, 2, 3, 4, 5. In which Senſe that Saying of *Epiphanius* is to be underſtood, '*Solis Spiritus Sancti Filiis facilis eſt omnis Scriptura, &* '*dilucida*; Only to the Children of the Holy Ghoſt, all the 'Scriptures are Plain and Clear, *Jewel* againſt *Harding*, p. 532. '*Niſi aperta fuerint univerſa quæ Scripta ſunt ab eo, qui habet Cla-* '*vem* David, *qui aperit, & nemo Claudit; Claudit, & nemo aperit,* '*nullo alio reſerante pandentur*; Unleſs all the Scriptures are 'opened by him who hath the Key of *David*, who Opens and 'no Man Shuts; and Shuts, and no Man Opens; there is none 'other can Open them, *Hieron. ad Paulinum*, Tom. 1. *Revela,* '*inquit* David, *oculos meos; & conſiderabo mirabilia de Lege tuâ.* '*Lex enim Spiritualis eſt, & Revelatione opus eſt ut intelligatur, ac* '*Revelatâ Facie Dei Gloriam contemplemur*; Reveal, or open 'thou mine Eyes, ſaith *David*, and I ſhall behold wondrous 'things out of thy Law; For the Law is Spiritual, and there 'is need of Revelation, that we may underſtand it, and with 'Open Face behold the Glory of God, *Idem, ad Paulinum*, Tom. 3. '*Petendam eſſe à Deo Scripturæ Interpretationem, quum ea* '*complectatur quæ Caro & Sanguis non revelant*; The Interpre-'tation of Scripture is to be ſought of God, ſeeing it contains 'thoſe things which Fleſh and Blood do not Reveal, *Beza in Annotat. in* 2 *Pet.* 1. 20. Again, '*Ut Prophetiarum intelligenda-* '*rum & ad verum Scopum referendarum rationem ſciant, ab eo ipſo* '*Spiritu petendam, qui Prophetis ipſis illas dictavit*; That Men may 'know, that the Way of Underſtanding of Prophecies, and 'referring them to the true Scope, is to be ſought of the 'very ſame Spirit, which dictated them to the Prophets them-'ſelves, *Ibid.* Again, *Aperiri enim Cor oportet ad intelligendum,* '*& aures dari ad audiendum, ne ſit Evangelium vel Ludibrio, vel* 'Offendiculo; The Heart muſt be opened to underſtand, and 'Ears given to Hear, that the Goſpel may not be Ridiculed 'or ſtumbled at, *Ibid.* Fleſh and Blood is not able to underſtand 'the Holy Will of God, without Special Revelation. There-'fore Chriſt gave Thanks unto his Father, for that he had 'Revealed his Secrets unto the Little Ones; and likewiſe,

'opened

'opened the Hearts of his Disciples, that they might under-
'stand the Scriptures. Without this Special Help and Prompt-
'ing of God's Holy Spirit; * *the Word of God* is
'unto the Reader, be he never so Wise or Well-
'learned, as the Vision of a Sealed Book, *Jewel*
against *Harding*, p. 534. 'The Spirit of God
'alone is the certain Interpreter. The Interpre-
'tation therefore, must be by the same Spirit by
'which the Scripture was written, *Usher*'s *Body*
of Divinity, p. 24. Edit. 6. *London*, 1670. 'For the
'Scriptures are of *no private Interpretation*, i. e. Not
'of every private Man's Interpretation out of his
'own Brain, because they are Dictated by the
'*Holy Ghost*; and by the *Holy Ghost*, the Meaning of the *Holy*
'*Ghost* in them, can only be Expounded. See a Discourse con-
cerning the Spirit of *Martin Luther*, &c. p. 97. said to be *Oba-*
diah Walker's.

* He had spoke more properly if he had said, the *Scripture*; because Christ is *the Word of God*, and not the *Scripture*, which is but a *Writing* of *the Word of God*.

From what has been argued in the foregoing Instances, both from Scripture and Humane Authorities, these three Conclusions are evidently deducible,

1. That the Spirit of God in the Way of Inward and Immediate Revelation, is Absolutely Necessary to the Saving and Effectual Knowledge of the *Holy Scriptures*.

2. That the *Holy Scriptures* are a sufficient Declaration of all the Necessary and Fundamental Articles of the Christian Religion in Common to be Believed, and the best outward Rule or Standard Extant in the World, to Examine the Principles and Doctrines of Men by.

3. That nothing ought to be Required or Imposed, as a Common Article of the Christian Religion, which is not Expressed in Plain Scripture-Terms.

The Explications and Conclusions of Private Persons, General Councils, or Particular Churches, ought not to be put in the Room of, or set in Equal Authority with Scripure-Revelation, nor made the Test or Standard of one that's Orthodox or Heretical. For the Scripture is the only Outward Touch-stone for the discovering of that. And therefore it is sufficient for me to take the Scripture for my *Creed*, and to Believe the Truths therein Recorded, in those very Terms they are there delivered.

Now

Now I find no ſuch Expreſſion as G. K's in Scripture, viz. *That Chriſt's Body in Heaven, is the ſame for Subſtance he had on Earth*: But theſe Words I find, viz. *He that Deſcended, is the ſame alſo that Aſcended up far above all Heavens, that he might fill all things*, Eph. 4. 10. *Go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father; and to my God, and your God*, John 20. 17. That, *He went up*; was *taken up into Heaven, and a Cloud received him out of ſight*, Acts 1. 9, 10, 11. That, *He was received up into Heaven*, Mark 16. 19. *Received*, ἐν δόξῃ, *in Glory*, 1 Tim. 3. 16. That, *He is entred into that within the Vail*, Heb. 6. 19, 20. *Into the Holy Place*, Chap. 9. 12. *Into Heaven it ſelf*, Ver. 24. Yea, *Made higher than the Heavens*, Chap. 7. 26. *Who is even at the Right Hand of God, who alſo makes Interceſſion for us*, Rom. 8. 34. Agreeably hereunto, the Ancient *Creeds* (*viz.* that commonly called the *Apoſtles*, the *Nicene Creed*; and that which goeth under the Name of *Athanaſius*, which * *Meletius*, Patriarch of *Conſtantinople*, affirms to be none of his) expreſs the Article thus, *He Aſcended into Heaven*; the Compilers ſeeming to chooſe rather to keep to Scripture-Language, than to uſe any ſuch Terms in the Wording of it, which are not to be found there. And certainly, it is not only the Safeſt, but alſo the Propereſt Way, to expreſs this, and all other Articles in Common to be Believed, in the very Words of Scripture. For ſince the *Holy Scriptures* were given by Inſpiration of God, and written for our Learning; we cannot better expreſs our Belief, of any Points therein delivered, than in their own Idiom or Dialect. If G. K. may take Liberty to draw up Articles of Faith in Unſcriptural Terms, and Impoſe them as Fundamentals of Religion upon others, which are at beſt but his Opinions or Explications; he may make whom he pleaſes either *Orthodox* or *Heretical*. But muſt his Vain and Imperious Way of Dogmatizing, be the Rule and Standard of Articles and Fundamentals? Muſt his Comments and Explications be received inſtead of Scripture-Text? And muſt all thoſe, who juſtly diſſent from his Superſtructures, be Judged and Condemned for *Hereticks*? Nothing, ſurely, could be more Unreaſonable; and yet this ſeems to be the Height he aſpires at; as tho' he were to be the Sole Infallible Chair-man, and only Uncontroulable Dictator in Religion.

* *See his Epiſtle to* J. Douza.

I am Heartily Sorry to ſee his *Pride* and *Vanity*, and wiſh him that *Moderation of Sobriety, Humility and Charity*, which is ſo pathetically recommended by Dr. *Reynolds*, Biſhop of *Norwich*, in his Sermon before the *Peers*, *November* 7. 1666. that he may not any longer ſuffer *Pride* to puff him up, into an Imaginary and Tenacious Opinion of his own Diſputable and Problematical Conceptions, wholly unneceſſary to Faith and Salvation, and a Cenſuring and Undervaluing of the Judgments of others, who make the *Scriptures* their *Creed*; but may repent of his *Arrogance* and *Uncharitableneſs*, and become *Meek* and *Gentle*, tempering that Knowledge which he hath, with *Kindneſs* and *Charity* towards thoſe who differ from him. *Tertullian* tells us, 'That anciently among the *Heathen*, the *Profeſſors* of *Chriſtianity* 'were called, not *Chriſtiani*, but *Chreſtiani*, from a Word ſigni-'fying *Benignity* and *Sweetneſs*, ſaith *Hales* of *Erring Chriſtians*, in *Golden Remains*, p. 35. Impreſ. 3. 'The *Precepts* which our 'Lord gives, and moſt Earneſtly recommends to the general 'Benefit of Mankind, are thoſe of *Meekneſs*, *Forbearance*, *Long-'ſuffering*, *Brotherly Kindneſs* and *Charity*, ſaith Dr. *Cave*, in *Goſpel Preached to the Romans*, p. 84. 'We know that we are 'Regenerate *Chriſtians*, by our *Charity* to other Men, which he 'that hath not, is clearly an Unregenerate, Unchriſtian Perſon, Dr. *Hammond*'s Paraphraſe on 1 *John* 3. 14. 'Another Evi-'dence of our being from God, is Charity to our Fellow-Chri-'ſtians, for that is moſt ſtrictly Commanded, and Exemplified 'to us from God; and no Practice renders us ſo like to God's 'Example, and ſo Concordant to his Precepts, and makes us 'ſuch *Gnoſticks*, truly ſo called, as the Sincere Exerciſes of 'this Duty, *Idem*, on 1 *John* 4. 7. 'Teach not the People to 'Eſtimate their Piety, by their diſtance from any Opinion; but 'by their Faith in Chriſt, Obedience and Love to all Chriſtian 'People, *Biſhop* Taylor's *Advice to his Clergy*, p. 29. 'Let the 'Buſineſs of your Sermons be, to Preach Holy Life, Obe-'dience, Peace, Love among Neighbours, Hearty Love, to 'Live as the Old Chriſtians did, and the New ſhould, *Idem*, *Rule* 47. 'The Goſpel deſigns Univerſal Love, and Peace, and 'Good-will; and now no Difference of Religion, no Pretence 'of Zeal for God and Chriſt, can Warrant and Juſtifie this 'Paſſionate and Fierce, this Vindictive and Exterminating

'Spirit.

'Spirit. *Archbiſhop* Tillotſon's *Sermon on* Luke 9. 55, 56. 'It is 'obſervable, the Beſt of Clergy-men have been the moſt 'Gentle to thoſe that Diſſented from them: but the *Unworthy*, 'are always apt to Extream and Cruel Courſes, *Since they know* '*they muſt prevail with theſe, or not at all, Biſhop of* Salisbury's *Hiſtory of the Rights of Princes*, p. 257, 258. 'The Beſt Men may 'differ from each other; but then their Chriſtian Charity will 'diſpoſe to Forbear, and Forgive, and to Debate with great 'Calmneſs and Temper, *Biſhop* Kidder's *Sermon of Peace*, p. 24. 'By the Power of thy Holy Spirit of Peace, diſpoſe all our 'Hearts to ſuch Meekneſs of Wiſdom, ſuch Calm and Deli-'berate Long-ſuffering and Forbearance of one and another in 'Love, that ſo we may Live in Peace, and the God of Peace 'may be with us, See *Form of Prayer*, December 22. 1680. Love is the great Teſt, and Characteriſtick of our Religion, *By this ſhall all Men know that ye are my Diſciples, if ye have Love to one another*, ſaith Chriſt, *John* 13. 35. It is a Prime Evangelical Vertue commanded to all his Followers; *A New Commandment I give unto you, that ye Love one another*; *as I have loved you, that ye alſo Love one another*, Ver. 34. To talk of Chriſtianity, and Fundamental Articles of Faith, is but Empty and Inſignificant Harangue without it. He that fails in Love, fails in the Principal Part of the Chriſtian Religion; which is not *Scientia Speculativa, ſed Affectiva*; not a meer Syſtem of Theoretical Propoſitions; but a Practical Science, the Loving of God, and our Neighbour, as our ſelves. The Primitive Believers were ſo firmly united in the Bond of Chriſtian Affection, that 'tis recorded of them, *They were of one Heart, and one Soul*, Acts 4. 32. Their Religion was void of Hatred, Wrath, Strife, Envyings; Meekneſs, Gentleneſs and Brotherly Kindneſs, were the main Ingredients of it. They dwelt in Love, and *he that dwelleth in Love, dwelleth in God, and God in him*, 1 John 4. 16. They were noted for it in *Tertullian*'s Time, by ſome of the Heathens, *Vide, inquiunt, ut invicem ſe diligant!* Behold, ſay they, how the Chriſtians Love one another! *Apologet.* c. 39. *Octavius*, in behalf of the Chriſtians, told *Cæcilius* the Heathen, '*Sic mutuo, quod doletis, amore diligimus*, '*quoniam odiſſe non novimus*; That we Love (ſaith he) one another 'ſo intirely, which you are grieved at, is, becauſe we know not 'how to Hate, *Minutius Felix de Idol. Vanitate*, p. 35. Edit. *Oxon.* 1662.

Yea, ſo Remarkable were they, in the Days of *Julian* the Apoſtate, for Love, that he takes notice of it in his Letter to *Arſacius*, the Heathen High-Prieſt of *Galatia*, and ſays, 'They 'gave themſelves up to Humanity and Kindneſs. I would intreat *G. K.* to reflect a little upon theſe Paſſages, and to examine himſelf, as to his preſent State and Condition, that if he be not paſt Feeling, he might come to a Senſe of his great Degeneracy, from the Meek and Gentle Spirit of Pure and Primitive Chriſtianity." 'Love, *ſaith one*, is not an Appurtenance 'of my Religion, but my Religion it ſelf: Love is the End of 'Faith; the Fulfilling of all the Law; the End of the Goſpel; 'the Nature and Mark of Chriſt's Diſciples; the Divine Na'ture; the Sum of Holineſs to the Lord; the proper Note by 'which to know, *What is the Man, and what is his State*, and 'how far any other of his Acts are acceptable unto God.—— 'He that ſaith, he Loveth God, and hateth his Brother, is a 'Lyar.—Love to God and Man, are like Soul and Body, that 'are Separated no way but by Death; but when Love is Dead, 'and yet *Religion* ſeemeth to Survive, and to be increaſed by 'it, it is Lamentable to think, what a Degenerate, Scandalous, 'Hypocritical *Religion* that will be, and how Odious and Diſ'honourable to God.—O what a Loathſom Sacrifice it is to the 'God of Love! *Baxter*'s Preface to *The Cure of Church-Diviſions.*

If *G. K.* pleaſe to conſult his *Common-Prayer-Book*, he may find the Article of Chriſt's *Aſcenſion* expreſſed in the very ſame Terms, that is, in Scripture-Language, wherein we expreſs it, *He Aſcended into Heaven*: and not according to his Explication, viz. *That Chriſt's Body in Heaven, is the ſame for Subſtance he had on Earth.*

But to this, perhaps, he may Reply, That the * *Fourth Article* of the Church of *England*, ſo called, declares *his* Senſe in this Matter, tho' not in *his* Words: and that *he ſincerely believes the* 39 *Articles are perfectly according to the Doctrine of the Holy Scriptures.* See his Obſervations upon the *Latin* and *Engliſh Epigram* made upon him, p. 7. where his *Apoſtaſie* is compared to that of *Ecebolius* and *Julian*, and the Triumph of the *Light*, and Overthrow of *him* and *his Accomplices*, are Predicted.

* *Chriſt did truly ariſe again from Death, and took again his Body, with Fleſh and Bones, and all things appertaining to the Perfection of Man's Nature, wherewith he Aſcended into Heaven.*

In

In Anſwer to this Plea: I do deſire him to conſider the great Moderation of Archbiſhop *Bramhall*, in reference to the 39 *Articles*, whoſe Temper therein is worthy of *G. K*'s Imitation. 'Neither do we look upon *them* as *Eſſentials of Saving* 'Faith, or *Legacies of Chriſt and his Apoſtles:* but in a Mean, as 'Pious Opinions.—Neither do we *oblige* any Man to *Believe them*. *Schiſm Guarded*, &c. Sect. 1. c. 11. p. 190. as cited by Biſhop *Reynolds* in the *Sermon* before quoted, p. 25. To which I ſhall add, the Judgment of another of *G. K*'s Communion, but of more Moderation in this Matter than himſelf. 'In the *Creed*, ſaith he, 'are all the *Fundamentals* of Religion; and tho' our 'Church require our Aſſent (viz. *Miniſters*) to more Propo- 'ſitions, yet theſe are only *Articles* of Communion, not *Do-* 'ctrines Abſolutely Neceſſary to Salvation: And if we go be- 'yond the *Creed* for Eſſentials of Faith, Who can tell where 'we ſhall ſtop? *Glanvill*'s *Agreement of Reaſon and Religion*, p. 5. But *G. K.* whoſe Enmity is ſuch againſt us, that if it were poſſible, he would ſtrike us out of the Roll of Chriſtians, pretends, we are Unſound in *Fundamentals*; yea, that we do not believe One *Article* of the *Apoſtle's Creed*; and offers that as a Reaſon, why he deſerted the *Quakers*; See his *Pretended* Reaſons for leaving *Quakeriſm*, p. 32.

To this Falſe and Unjuſt Cenſure, I ſhall oppoſe the Chriſtian Moderation of Judge *Hales*; 'The *Quakers*, ſaith he, *take* 'away ſome Singularities, the Men are as other Men: Some, 'indeed, very Sober, Honeſt, Juſt and Plain-hearted Men, and 'Sound in *Moſt*, if not *All*, the Important Doctrines and Pra- 'ctices of Chriſtianity, *His Judgment of the Nature of True Religion*, p. 15. Printed 1684. Thus that Wiſe and Sober Perſon, whoſe Words Savour of that Spirit of Charity and Moderation, which *G. K.* ſeems to be wholly a Stranger to. Now, if we are *Sound in the Important Doctrines and Practices of Chriſtianity*, as certainly we are; Why ſhould *G. K.* thus Abuſe and Miſ-repreſent us to the World? Were he a Man of a Charitable Spirit, and a Good Conſcience, he might be aſhamed of thoſe Many Falſehoods he hath caſt upon us. But what ſhall I ſay? 'Tis to be fear'd, *The Truth is not in him:* And tho' he is ſuffered, for a while, thus to Traduce and Beſpatter us; yet let him remember, *That for all theſe Things, God will bring him into Judgment.* Raro

antecedentem

antecedentem Sceleſtum deſeruit pede pœna Claudo, *Hor. Carm.* L. 3. Od. 2. Apoſtaſie and Impunity have ſeldom been obſerved to be long conſiſtent, but that Vengeance, tho' Slow-paced many times, yet in the End hath Overtaken the Impenitent. 'Tis a notable Obſervation which the *Roman Hiſtorian* made upon *Dionyſius* the *Syracuſan* Tyrant, '*Lento gradu, ad Vindictam ſui Divina pro-*'*cedit Ira; tarditatemque ſupplicii gravitate compenſat*, Valer. Max. l. 1. c. 1. 'Divine Anger proceeds ſlowly to Avenge it ſelf, but 'when it does, it makes out its Slowneſs, with the Weight or 'Greatneſs of the Puniſhment.

And foraſmuch as this *Man*, not only Perſecutes us with Tongue and Pen, but alſo Endeavours to ſtir up the Civil Power againſt us, as appears plainly by his *Account of the Quakers Politicks*, p. 29, 30. tho' he would cover his Wicked Deſign of Perſecution with a Good Conſcience, and ſome Tenderneſs towards our Perſons and Eſtates: I have two things to propoſe to his Conſideration, The One is, that Paſſage in the Life and Death of Sir *Matthew Hale*, p. 40, 41. where 'tis ſaid, 'He was much Offended at all thoſe Books that were 'written, to expoſe the Contrary Sect to the Scorn and Con-'tempt of the Age, in a Wanton and Petulant Stile: He 'thought ſuch Writers wounded the *Chriſtian Religion* through 'the Sides of thoſe who differed from them.——And there-'fore he often wiſh'd there might be * *Some Law* 'to make all Scurrility, or Bitterneſs in Diſputes 'about Religion, Puniſhable.

*Mark, Reader, a Law to Puniſh Scurrilous or Bitter Writers, but not to Perſecute Sober Diſſenters

The other is *Lactantius*'s Relation of the Death of the Primitive Perſecutors, with the Biſhop of *Salisbury*'s Preface concerning Perſecution. That he may, if poſſible, be diſſwaded from his Abuſive Way of Scribbling: Or, if that cannot be obtained, but he will be ſtill Loading of us with Lyes and Calumnies, he may be deterr'd from attempting Cruelty againſt us, by obſerving the Juſtice of God, in Puniſhing thoſe, who were the Enemies of his *Truth* and *People*.

It is obſervable, that they who have been, in any Age, the Principal Promoters of Perſecution, have firſt laboured, by Baſe Practiſes, to Expoſe the Religion of thoſe, whom they deſign'd to Perſecute, to Publick Contempt; and 'tis too apparent to be denied

denied, that, that hath been *G.K*'s Method of Proceeding againſt us. For he hath induſtriouſly Traduced the Bleſſed Truth which we Profeſs, with Vile and Ignominious Appellations, as tho' we were a People that held moſt Notorious and Abominable Errors, Hereſies and Blaſphemies, and denied Every Article of the *Creed*, called the *Apoſtles*; Dreſſing us up in Hideous and Portentous Shapes, and then Turning us out, as it were, into the Streets, to the Laughter and Scorn of ſome, and the Rage and Fury of others. And by this Means, which hath ſo much of the Old Serpent's Malice and Subtilty in it, he may probably think to Merit the Good Opinion of his *New Lords and Maſters*. For having been ſo Severe againſt *them* in time paſt, and now become their *Proſelyte*; he may conclude with himſelf, that ſome ſuch Service as this is expected from him, to remove their Jealouſies of his being an Hypocrite, and to render his Defection to them Unqueſtionable.

But as for his Railing againſt us, and Reviling our Holy Religion, we are heartily Sorry for him; for we know what Fountain it is that ſends forth theſe Bitter Streams, and what an *Aetna* muſt be within, that caſts out ſuch Sulphurous Flames, as Portend Ruin and Deſtruction to his Peaceable Neighbours.

We are well aſſured of the Truth and Righteouſneſs of our Cauſe, and let him throw what Dirt he can upon it, he will never be able to Sully it. It is an heavy Charge, we know, to ſay, *We are* Hereticks; *and that we deny Every Article of the* Creed, called *the Apoſtles*. But in Anſwer to this, We do ſolemnly declare in the Preſence of him who is the Searcher of Hearts, *That We do Sincerely Believe every Article in that Creed*; 'Allowing us (as *Benjamin Coole* hath written) but a Juſt and 'Reaſonable Explanation in three Particulars, that ſeem to us 'not ſafely worded, *viz.*

'1. *He Deſcended into Hell*; Now, if by *Hell* be underſtood, 'as Dr. *Wallis* ſaith, no more than that he was in the *State of* 'the Dead, we ſubſcribe to it.

'2. *And from thence he ſhall come to Judge both Quick and Dead*; 'from thence he ſhall come, *Implies*, he ſhall leave that Glory, 'with which he is Glorified with the Father. *Now if it be in-* 'tended only, That there is a Day appointed, wherein he ſhall

'come,

'come in Power and great Glory, to Judge both Quick and 'Dead, according to their Works, we ſubſcribe to that alſo; 'it being more Conſonant to the *Holy Scripture's* Teſtimony, ſo 'to Believe and Say.

'3. *The Reſurrection of the Body*; If by *Body* is meant a *Spiritual* '*Body*, then we Subſcribe to that alſo, as well as to all the reſt; 'it being as much our Faith and Perſwaſion, as any Man's, *Honeſty the Trueſt Policy*, p. 106, 107.

I have been large upon this Head, *viz.* That Chriſt hath the *ſame Body* for *Subſtance* now in Heaven, which he had on Earth; but, I hope, it will not be taken for a needleſs Digreſſion, becauſe *G. K.* makes ſuch a Stir about it, in ſeveral of his Late Writings; and Cenſures us as *Heretick*s, for not receiving his Groſs Explication of it, but chooſing rather to expreſs our Belief thereof in plain Scripture-Terms, as in all other Fundamental Articles of the Chriſtian Religion, in Common to be Believed.

Now, I come to Examine his firſt Concluſion; which is, That, *if the Light or Spirit is ſufficient of it ſelf, even without the Holy Scriptures, to Lead and Guide the Faithful into all Truth; then,* 'There is no Neceſſity of Faith in Chriſt, as he was Outwardly 'Born of a Virgin, *&c.*

Anſw. This Concluſion doth not Neceſſarily follow from my Aſſertion, by any Abſolute Neceſſity. For a thing may be Sufficient of it ſelf, and yet other things may be Conditionally Neceſſary; for Example, Bread and Water are Sufficient of themſelves, for the Suſtaining of the Life of Man; and yet who will ſay, that other Victuals may not be Neceſſary, where the Providence of God affords them? The Product of this Nation is ſufficient for the Maintenance and Support of the Inhabitants, and yet it doth not follow, that there is no Neceſſity of Importing Gold and Silver from the *Indies*. So here, the *Light* or *Spirit* is ſufficient of it ſelf, even without the *Holy Scriptures*, &c. But where it pleaſes God to afford them unto Men, Faith in Chriſt, as he was outwardly Born of a Virgin, *&c.* is Neceſſary, that is, Conditionally. But where he is pleaſed to with-hold them from Men, there ſuch a Faith is no ways neceſſary. For, as Dr. *Taylor* ſaith, 'In all that is of Neceſſity to our Salvation, 'God is not Wanting to give us ſufficient Notice, *Ductor Dubitantium*, Fourth Edition, p. 793. But now, if ſome Men have not

not the Scriptures, as we ſee they have not, the Scriptures being Providentially with-held from them; then they have not ſufficient notice given them, to uſe *G. K*'s words, *In the Ordinary Way of Providence*, to come to the Knowledge of the Scriptures, and conſequently to Faith in Chriſt, as he was *Outwardly Born of a Virgin*, &c. And if ſufficient Notice be not given them, then it follows, that neither the Scriptures themſelves, nor Faith in Chriſt, as he was *Outwardly Born of a Virgin*, &c. are of Neceſſity, that is, Abſolute Neceſſity, to their Salvation.

'The great Meaſures of Morality, (ſaith the forementioned *Author*) 'are, *Chuſe the Good, and Eſchew the Evil:* before theſe 'can be Choſen or Avoided, they muſt be Conſidered and 'Diſcerned. And therefore thoſe things, concerning which 'there can be no Deliberation, are neither Morally Good nor 'Bad; and thoſe Perſons, who cannot Deliberate, can neither 'be Vertuous nor Vicious; but the Things may be Lawful, 'and the Perſons Innocent, but both of them Negatively; 'that is, the Things are not Evil, and the Perſons are not 'Criminal. And therefore *Paul* celebrating the Immenſe Love 'of God to Mankind, ſays, that *God would have All Men to 'be Saved*; and in Order to this, he adds, he would have All 'Men *Come to the Knowledge of the Truth*, as knowing this to 'be the *Only Way*. No Man can be *Saved*, unleſs he knows '*Saving Truth*; but every Man may be *Saved*, unleſs it be his '*own Fault*; and therefore, there is to every Man *Revealed* ſo 'much *Truth*, as is *Sufficient* to his *Salvation*. It may be this '*Saving Truth* is *Revealed* by degrees; and ſo that he, who 'hath the firſt general Propoſitions of Nature and Reaſon, and 'uſes them well, ſhall have more, even ſo much, as is neceſſary, 'until he comes to All-ſufficient Knowledge. *He that comes 'to God* (ſaith *Paul*) *muſt believe that he is, and that he is a Re-'warder of them that diligently ſeek him.* This is the *Gentiles* 'Creed, but ſuch as at firſt, will be ſufficient to bring them 'unto God: Whither when they are come, he will give them 'his *Holy Spirit*, and teach them whatſoever is yet neceſſary.— 'We are ſure that *All Men* have the *Law of God* written in 'their Hearts; that God is ſo Manifeſted in the Creatures, 'and ſo Communicates himſelf to Mankind in Benefits and

'Bleſſings, that no Man hath juſt Cauſe to ſay, *He knows not* 'God. We ſee alſo, that the *Heathens* are not Fools, that they 'underſtand *Arts* and *Sciences*; that they Diſcourſe rarely well 'of the Works of God, of Good and Evil, of Puniſhment and 'Reward; and it were Strange, it ſhould be *impoſſible* for them 'to know what is *neceſſary*; and Stranger yet, that God ſhould '*Exact* that of them, which is not *poſſible* for them to know.

'But yet on the other Side, we ſee infinite Num-
'bers of **Chriſtians* that know very little of God,
'and very many for whom there is † *no Courſe*
'taken that they ſhould know him; and what
'ſhall be the Event of theſe things, is hard to
'tell. But it is very certain, that *without a Man's*
'*own Fault, No Man ſhall Eternally Periſh:* And therefore it is
'alſo Certain, that *Every Man* that will uſe what Diligence
'he can and ought * *in his Circumſtances*, he ſhall
'know all, that *in his Circumſtances* is neceſſary,

* *Viz. Such as make Profeſſion of Chriſtianity.*
† *i. e. By outward Means.*

* *i. e. Whether he be an Heathen, or one that Profeſſeth the Chriſtian Religion.*

Ductor dubit. 792, 793. *A little after*, 'Every Man
'hath enough of Knowledge, to make him Good
'if he pleaſe.—Men have enough of Reaſon and
'Law put into their Hearts, by which they read
'the Will of God; and therefore, *No Man* can
'in the Univerſal Lines and Meaſures of Salvation pretend Igno-
'rance. *Again*, p. 794. What God hath made neceſſary to be
'known, he hath given ſufficient Means, by which it can be
'known. Now what he underſtands by this *Sufficient Means* for the bringing of Men to the Knowledge of that, which is Neceſſary to their Salvation, he tells us, p. 180. is *Chriſt*, whom he there calls, *The Word of the Father, and the Law*; and ſaith, *It is remarkable, that this Word or Law of the Father, was the Inſtrument of Teaching Mankind in all Periods of the World. When God ſpake to* Adam, *to the Patriarchs, to the Prophets, ſtill he ſpake by* Chriſt, *who was the* Angel *of the Old Teſtament*; *and the* Mediator *of the New. He is therefore* Verbum Patris,—*the Word of the Father.*

Clemens Alexandrinus, in his Oration to the *Gentiles*, calls upon them thus; '*Ἀκούσατε μακρὰν, ἀκούσατε οἱ ἐγγύς· οὐκ ἀπεκρύβη τινας ὁ Λόγος· Φῶς ἐστι κοινὸν, ἐπιλάμπει πᾶσιν ἀνθρώποις. Hear ye that are afar off, and hear ye that are nigh.* The Word *is not hid from Any,* **It Shineth unto all Men.** And

And *Ambroſe*, upon *Pſalm* 118. Serm. 8. hath theſe remarkable Words; '*Myſticus Sol ille Juſtitiæ Omnibus ortus eſt, Omnibus* '*Venit, Omnibus paſſus eſt, & Omnibus Reſurrexit*; The *Myſtical* '*Sun* of Righteouſneſs is Riſen upon *All Men*, is Come to *All* '*Men*, hath Suffered for *All Men*, and *Roſe* again for *All Men*.

Cyprian in Epiſt 76. ſaith, '*Si Dies omnibus æqualiter naſcitur*, '*& ſi Sol ſuper omnes pari & æquali luce defunditur, quantò magis* '*Chriſtus, Sol & Dies verus in Eccleſiâ ſuâ Lumen Vitæ æternæ pari* '*æqualitate largitur*? If the Day is born for *All*, and if the Sun 'is diffuſed upon *All*, with equal Light, How much more 'doth Chriſt, the True Sun and Day in his Church, freely 'beſtow the Light of Eternal Life with a like Equality? And a little after, ſaith he, '*Cum Singuli ad donarium vocentur, quid* '*eſt ut quod à Deo æqualiter diſtribuitur, humanâ interpretatione mi-*'*nuatur*? Seeing All Men are called to the Gift, What is the 'reaſon, that what God doth equally diſtribute, ſhould be 'leſſened by the Interpretation of Man?

If any Man, whether *Jew* or *Gentile*, Periſh, 'tis through his own *Default*, and not for Want of *Means Sufficient* afforded him for his Salvation. For if any Man have not *Means Sufficient* afforded him for his Salvation, his Deſtruction cannot be of himſelf; contrary to that in *Hoſ.* 13. 9. *O* Iſrael, *thou haſt deſtroyed thy ſelf*; compared with *Iſa.* 3. 9. *Jer.* 2. 17. & 4. 18. & 44. 7, 8. And if Man's Deſtruction is not of himſelf, how is God ſaid to *Will All Men to be Saved*, 1 Tim. 2. 4. and to *have no Pleaſure in the Death of him that dieth*? Ezek. 18. 32. It cannot be conceived, how theſe things ſhould conſiſt. But rather, that he *doth not Will All Men to be Saved*, and *hath Pleaſure in the Death of him that Dieth*; becauſe, without *Means Sufficient* afforded unto them by himſelf, in order to their Salvation, he knoweth they cannot eſcape Death and be Saved. Which Conſequence is highly Injurious to the *Grace*, *Mercy*, *Goodneſs*, and *Juſtice* of God, becauſe it makes him to *Will* and *have Pleaſure* in that, which he hath expreſly declared, he neither *Willeth* nor *hath Pleaſure* in; and makes Men Obnoxious to Eternal Deſtruction, for the not doing of that, which he knows it is impoſſible for them to do, for Want of *Means Sufficient* for the doing of it.

The Scripture repreſents God as no *Hard Man, reaping where he hath not Sown, and Gathering where he hath not Strawed*, Matt. 25. 24. but this Doctrine repreſents him otherwiſe, and likens him rather to thoſe Cruel *Egyptian Task-Maſters*, who denied the Children of *Iſrael* Straw, and yet required of them *the Tale of Bricks*, and *beat them* for not doing it, *Exod.* 5. 10—14. than to a God *who delights in Mercy, and is Gracious and full of Compaſſion*, Mic. 7. 18. *Pſal.* 111. 4. & 112. 4. & 145. 8. Yea, it impeaches the Divine Juſtice, as well as Compaſſion; for where is that Equity in his Proceedings with the Children of Men, which the Scriptures ſo frequently make mention of; if they ſhall be Eternally Puniſhed for not doing of that, which is made impoſſible to them, through want of *Means Sufficient*, being in his Providence with-held from them?

Unto whomſoever much is given, of him ſhall be much required, is the Teſtimony of Chriſt himſelf, *Luke* 12. 48. And if we follow it in the Line it directly leads us, this will be the Concluſion, viz. *That unto whomſoever nothing is given, of him nothing will be required.* For in the Parable of the *Talents*, Matt. 25. we read of thoſe Servants *Only* called to an Account, who had received *Talents*, *Five*, *Two*, or *One*, *Every Man according to his ſeveral Ability*. And therefore the *Heathen* have either *Means Sufficient* afforded them, in order to their Salvation, or elſe they ſhall not be called to an Account. But they ſhall be called to an Account; *For we muſt all appear before the Judgment-Seat of Chriſt* (All, whether *Jews* or *Gentiles*) *that every One may receive the things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. 5. 10. *Tribulation and Anguiſh upon every Soul of Man that doeth Evil; of the Jew firſt, and alſo of the Gentile. But Glory, Honour, and Peace, to every Man that worketh Good, to the Jew firſt, and alſo to the Gentile*, Rom. 2. 9, 10. And therefore God hath afforded them *Means Sufficient* for their Salvation, which they, as well as others, may come to be Partakers of, as they are Faithful to the *Means*; which is *Chriſt Jeſus* in his Inward Appearance, by his *Light* and *Spirit*, in the Hearts of *All Men* and *Women* throughout the whole World. What tho' they know not Chriſt, neither have Faith in him, as *He was outwardly Born of a Virgin*, &c. and this ſo falls out, not by their own Wilful Neglect, but by the Wiſe Diſpenſation of God?

God? Shall the Want of this Knowledge and Faith, as *Outwardly*, be a Bar to their Acceſs to, and Acceptance with, the Lord, if they Fear him, and Work Righteouſneſs? No, in no-wiſe. For *God is no Reſpecter of Perſons. But in every Nation, he that feareth him, and Worketh Righteouſneſs, is accepted with him*, Acts 10. 34, 35. But ſo as in and through *Chriſt Jeſus* only. For he is *the Saviour of the World*, 1 John 4. 14. The *One Mediator between God and Men*, 1 Tim. 2. 5. *Neither is there Salvation in any other*; for *there is none other Name under Heaven given*, ἐν ἀνθρώποις, in Men, ἐν ᾧ, in which *we muſt be Saved*, Acts 4. 12.

This is Scripture-Record, and we Sincerely Believe that the Record is true. But as the Bare Letters of *Adam*'s Name, were not the *Mediums* of Conveying Condemnation and Death into the World, but his Sin and Tranſgreſſion were; and many partake of the Sad Effects thereof, who never heard of *Adam*, nor of his Falling by Eating the Forbidden Fruit: So Life and Salvation being not Simply and Neceſſarily convey'd to any, by the meer Literal Knowledge of the Name of *Jeſus Chriſt*, but by that Power and Virtue which Spring from him; Why may not they be made Partakers of the Benefits of Chriſt's *Outward Appearance*, by the powerful Operation of his *Light* and *Spirit* in their Hearts, Sanctifying and Juſtifying of them, who never heard of his *Name*, as *Outwardly*, nor that *he was Born* of the Virgin *Mary*, &c.?

Our Senſe in this Matter being well expreſſed in a *Late Letter from a* Clergy-Man *in the Country, to a* Clergy-Man *in the City, containing Free Thoughts about the* Controverſie, *between ſome* Miniſters *of the Church of* England *and the* Quakers, p. 7. Printed this Year 1701. I ſhall here, for the Remarkableneſs of the Paſſage, Tranſcribe it *Verbatim*, 'Our *Brethren*, ſaith the *Letter*, Charge 'it as an Error upon the *Quakers*, for aſſerting the *Sufficiency* of 'the **Light Within** *to Salvation, without the Scriptures*: But 'this is no Error in the *Quakers* Senſe; for I perceive, by their 'Writings, that they do not Oppoſe the **Light Within** to 'the *Scriptures*; nor do they Exclude the *Scriptures*, where they 'are afforded unto Men: but by the **Light Within**, they 'underſtanding Chriſt, who ſaid, *I am the* **Light** *of the World*, 'John 9. 5. and is *God bleſſed for ever*, Rom. 9. 5. and therefore

'able

'able to Save to the uttermoſt, do Teſtifie to the Sufficiency 'thereof, to Save all thoſe who Believe in, and Obey it; tho' 'the *Scriptures* are with-held from them by the *Providence of* 'God. For, as thoſe that have the Literal Knowledge of the 'Scriptures, are not Saved *meerly* by that, without the Experi-'mental Knowledge of the Work of the Spirit, in and upon 'their Hearts; ſo they that have the Experimental Knowledge, 'may be Saved without the Literal. And as many are Injured 'by the Fall of the Firſt *Adam*, who knew nothing of him, or 'his Eating of the Forbidden Fruit; ſo, many are made Par-'takers of the great Salvation, that comes by *Jeſus Chriſt*, the 'Second *Adam*, tho' Ignorant of his Sufferings and Death. 'Therefore, unleſs our *Brethren* will deny the All-ſufficiency 'of Chriſt, or Exclude all thoſe the Pale of Divine Mercy, 'who know not the *Scriptures* (which is both contrary to *Scrip-'ture*, and to the Repeated Teſtimony of God's Goodneſs re-'corded therein) I cannot ſee what Pretence they can make 'for Oppugning this Aſſertion of the *Quakers*. So far the *Letter*. And thus having fully Examined the Pretences of G. K's *firſt Concluſion*, and ſhewn the Weakneſs, and Inconſequence of it, to the End for which he drew it, I proceed to the Conſidera-tion of his *Second*, which is as Vain and Frivolous as the other, and is as followeth:

G. K. *Secondly,* - *If he will own the Neceſſity of this Faith, in Order to his and his Brethrens Salvation, (which both* G. Whitehead *and* W. Penn *doth not own; as I have proved in my ſeveral Narratives, and which I do not find, that he himſelf doth own) he muſt grant,* That the Light Within him, and in all his Brethren, and Within all *other Men*, Heathens, Turks, Jews, *doth teach them all this Faith, without the Holy Scriptures; at leaſt, all the Faithful to the Light Within them,* Account, *&c.* p. 18.

Anſw. This is the other Part of G. K's Impertinent Dilemma, and written with a Confidence peculiar to himſelf; who not conſidering what might be offered in Bar to his Inference, concludes Dictator-like, *He muſt grant,* &c. as tho' the Deadly Blow of this Conceited Aſſailant were Inevitable. I have before diſtinguiſh'd of *Neceſſity*, and ſhewn, that *ſome Things are Neceſſary to ſome Perſons under certain Circumſtances, and not to others, who are not ſo circumſtantiated.* I acknow-

ledge

ledge that Faith in Chriſt, as he was *Outwardly Born of a Virgin*, &c. is neceſſary to my Salvation, and all theirs, to to whom God, in his Providence, hath afforded the *Holy Scriptures*; which is own'd alſo by *G. Whitehead* and *W. Penn*, tho' *G. K.* hath thus Calumniated us: But ſuch a Knowledge and Faith are not neceſſary to thoſe, from whom God, in his Providence, is pleaſed to with-hold the *Holy Scriptures*. For nothing is *Ordinarily* Neceſſary to Man's Salvation, but what God hath made ſo; and what he hath made ſo, he hath afforded ſufficient Means of coming to Faith in it. But if there be no Way *Ordinarily*, of coming to Faith in Chriſt, as *Outwardly Born of a Virgin*, &c. but by the *Scriptures*, which is what *G. K.* pleads for, and the *Scriptures* are Providentially with-held from ſome Perſons; then there is no ſufficient Means, *Ordinarily* ſpeaking, afforded to thoſe Perſons, for the acquiring that Faith he ſpeaks of. And if no ſufficient Means, for the acquiring of that Faith, then it is not neceſſarily required of them; for God requires not Impoſſibilities; which yet he would do, ſhould he require them to Believe that, which he hath not afforded them ſufficient Means of Believing.

And as to that Illogical Inference, *He muſt grant, that the* Light Within *him, and all his Brethren, and Within all other Men*, Heathens, Turks, Jews, *doth teach them all this Faith, without the Holy Scriptures*; I reply, I am no ways obliged to grant it, unleſs I could be content to have my own Eyes put out, that I might ſee with *G. K*'s, which the God of this World hath Blinded, leſt the *Light* of the *Glorious Goſpel* of *Chriſt*, who is the Image of God, ſhould ſhine unto him. For it doth not neceſſarily follow, that if I own the Neceſſity of Faith in Chriſt, *as he was Outwardly Born of a Virgin*, &c. in order to mine and my Brethrens Salvation, I muſt grant, that the *Light Within* doth either Teach us this Faith, or all other Men, as *Heathens*, *Turks*, *Jews*, without the *Holy Scriptures*. For our Caſe, and that of *Heathens*, *Turks* and *Jews*, is vaſtly different. We, Bleſſed be the Lord, have the *Holy Scriptures* afforded unto us, and do Believe them, and the Neceſſity of this Faith, in order to our Salvation: But they either have them not, and ſo cannot; or if they have them, they do

do not Believe them,as to the Point before us,and the Neceſſity of this Faith, in order to their Salvation.

Again, It is a very Abſurd Way of Reaſoning, to argue from the Sufficiency of a Thing, to the Actual Efficiency of it. *A Poſſe ad Eſſe, non ſemper valet Argumentum*; From the Power to the Act, the Argument is not always Concluſive. I ſuppoſe, it will not be denied by *G. K.* but that God is Able, of himſelf, to produce Real Effects, without the uſe of Ordinary Means; yet, I hope he will not ſay, Becauſe he Believes this, that therefore God doth conſtantly produce thoſe Effects, without the uſe of Ordinary Means. So, becauſe I Believe, that the Light or Spirit, is ſufficient of it ſelf, even without the *Holy Scriptures*, to lead and guide the Faithful into all Truth; Doth it follow, that I muſt grant, that he therefore doth ſo Lead and Guide all Perſons without the *Holy Scriptures*? And becauſe I believe, that Faith in Chriſt, as *Outwardly Born of a Virgin*, &c. is neceſſary to my Salvation, to whom God hath made known the *Holy Scriptures*; Doth it thence follow, that this Faith is alſo neceſſary to their Salvation, who are Providentially prevented the Knowledge of the *Holy Scriptures*? Let him prove the Neceſſity of this Conſequence, if he can, by Sound and Subſtantial Arguments; for all that I have yet met with, in any of his Writings, in favour of it, is *gratis dictum*, ſpoken without Proof.

G. K. *But this is moſt Evidently Contradictory to their General Principle, that there are Faithful Men among* Heathens, *who yet have nothing of this Faith revealed to them*, viz. *That Chriſt was Born of a Virgin, Died, Roſe again*, &c. *And that this Chriſt was both God and Man.*

Anſw. Before he endeavour'd to run us into a Dilemma, that either we muſt own, there is no Neceſſity of Faith in Chriſt, as he was *Outwardly Born of a Virgin*,&c. or, if we will own, as certainly we do, the Neceſſity of this Faith, in order to our Salvation, who have the *Holy Scriptures*; then we muſt grant, that the *Light Within* doth teach us all this Faith, without the *Holy Scriptures*; both parts of which Sophiſtical Argument, I have fully anſwered. And now, ſince that way of Attacking us proves unſucceſsful, he pretends we are Contradictory to our General Principle; the Vanity of which Pretence

tence, will be manifeſted By and By. *Our General Principle*, ſaith he, is, *That there are Faithful Men among* Heathens, *who have nothing of this Faith revealed to them*, viz. *That Chriſt was Born of a Virgin*, &c.

1. This is not ſtated fairly; for where do we ſay, *That there* are *Faithful Men among* Heathens, *&c?* We do ſay, *That there* have been, *and* now may be, *ſuch among* Heathens; but we do not ſay poſitively, *that there* are, *becauſe we do not know any ſuch at preſent, of our own Knowledge.*

2. Admitting the Principle, for Argument-ſake, accordingly as he hath ſtated it; I demand of him, where the Contradiction is? For theſe two Propoſitions are not Contradictory, viz. That *Faith in Chriſt, as he was outwardly Born of a Virgin*, &c. *is neceſſary to mine and my Brethrens Salvation*; and, That *there are Faithful Men among* Heathens, *who yet have nothing of this Faith revealed to them.* And the Reaſon is manifeſt; becauſe, as *Logicians* are wont to ſpeak, the Oppoſition is not πρὸς τὸ αὐτό, in the ſame reſpect. The Circumſtances of the Perſons are diverſified by the wiſe diſtinguiſhing Providence of God, who hath afforded us an Opportunity of attaining this Faith, and therefore to us it is neceſſary: but having with-held the Opportunity from *Heathens*, this Faith, *viz.* in Chriſt, *as he was Outwardly Born of a Virgin*, is not neceſſary to them. And ſo both Propoſitions are true, in *Senſu diviſo*, or *a divided Senſe*, as the *School-men* ſpeak; but not in *Senſu Compoſito*, or *a Compound Senſe*. That is, *Faith in Chriſt, as he was outwardly Born of a Virgin*, &c. *is neceſſary to mine and my Brethrens Salvation*; becauſe the Opportunity of this Faith is afforded us. And *there are Faithful Men among* Heathens, *who yet have nothing of this Faith revealed to them*; becauſe, if they are Faithful to that which is revealed to them, that is ſufficient to denominate them *Faithful Men*, tho' they have nothing of this Faith, *G. K.* ſpeaks of, yet revealed to them. For tho' this Faith in Chriſt, as *Outwardly*, (to uſe the *School-diſtinction*) be an *Integral*, yet it is not ſuch an *Eſſential* Part of the Chriſtian Religion, as that it cannot conſiſt without it. For a Man may be Saved without this *Hiſtorical Faith*, but not without *true Converſion* of the Heart to God, for therein conſiſts the Life of Chriſtianity. *If any Man*, ſaith the Apoſtle, *be in Chriſt, he is a New Creature*, 2 Cor. 5. 17. And, *Let*

every one that nameth the Name of Christ, depart from Iniquity, 2 Tim. 2. 19. People are not therefore Christians indeed, because they have the *Scriptures*, and are *only* Professors of Christianity; but *He* is the *Christian Man*, and *She* the *Christian Woman*, that is *a New Creature*, and *departs from Iniquity*. The Want of the Outward Knowledge of Christ, where 'tis simply Impossible, *ordinarily speaking*, deprives not those *Gentiles* of Eternal Life and Salvation, who are Faithful to the Measure of *Divine Grace* manifested to them.

G.K. himself acknowledgeth the Possibility of their Salvation, *Seeing God, who is* Light *(and in a* True Sense *may be said to be* the Light in them, *as being the Author and Fountain of all* True Light, *or* Illumination, *whether Common or Special)* is abundantly Sufficient *to give them what Degree of* Faith in Christ Jesus, *either Implicit or Explicit, for Eternal Salvation, he thinks needful to give them*, Christian Catechism, p. 50.

I grant, *G.K.* that *another Way than by Faith in Christ Jesus, the Scriptures do not hold forth, for attaining Eternal Life and Salvation*, Ibid. p. 51. For I firmly Believe, that there is One God, and One Mediator between God and Men, The Man Christ Jesus, 1 *Tim.* 2. 5. and that, *Besides him, there is no Saviour.* But *the Faith*, by which any Man or Woman is *Saved*, is not so tied to the Historical Knowledge of *Christ* in his *Outward Appearance*, as that *Faith* in him in his *Inward Appearance*, where the Knowledge of the *Outward* is Providentially with-held, is Insufficient or Ineffectual. For, as those that have the *Scriptures*, and other *Outward Means*, afforded unto them, are not *Saved*, but by the *Inward Work* and *Operation* of the *Light* or *Spirit of Christ* upon their Hearts; so, by that *Inward Work* and *Operation*, many have been, and others may be *Saved*, who are utterly *Ignorant* of the *Scriptures*, and the *Outward Birth, Sufferings* and *Death of Christ*.

Either this is true, or else,

1. *Regeneration* is not Absolutely Necessary to Salvation; but *Regeneration* is Absolutely Necessary to Salvation; for *Except a Man be Born* ἄνωθεν from above, *he cannot see the Kingdom of God*, John 3. 3. Or,

2. All the *Heathens*, howsoever Vertuous, and all others of Mankind, who have not had *Christ* and the *Gospel* outwardly Preached, and have not outwardly heard it, are Perished, and shall be Damned. See *Christ. Catech.* p. 49. But

But to this *G. K.* anſwereth, *Nay, it no-wiſe followeth, for tho' God's Ordinary Way of Salvation, is by the Outward Means of the Word outwardly Preached or read; yet this hinders not, but that others* may be, and ſhall be Saved, *who have not* outwardly *heard*; God working by his Spirit, when, where, and how he pleaſeth, *Chriſtian Catechiſm*, p. 49, 50. Which is a full Teſtimony to what I have aſſerted, and a manifeſt Confutation of what he hath ſaid to the Contrary.

I deſire the Reader to take notice, how confuſed *G. K.* is, in diſtinguiſhing between, *What the Spirit of God can do*, and *What he is pleaſed to do*, Account, *&c.* p. 18. Or, as he a little varies, Between *What God can do, or is ſufficient and able to do; and what he doth, or is pleaſed to do*, Chriſt. Catech. p. 50. A Diſtinction that he ſeems to lay very great Streſs upon, *viz.* That God *can* ſave by the *Light Within*, without the outward Means of the Word outwardly preached or read; but he is not *pleaſed* to do ſo; and yet, forgetting his Diſtinction, he ſays, *God works by his Spirit, when, where, and how he pleaſeth.* And in Anſwer to this Queſtion, 'Have any ſuch a Degree of Faith, 'either Explicit or Implicit, given them of God, by his In-'ward Teaching and Illumination, *without the Scriptures*, as 'doth ſuffice to their Eternal Salvation? *He* ſaith, '*Abraham*, '*Job*, and divers others, have ſo had it, and all the Heirs of 'Salvation, whereſoever ſcattered, ſhall have it, when and how 'God pleaſeth, p. *Ibid.* So that he is not conſiſtent with himſelf, but ſometimes he oppoſeth this Diſtinction, to the Prejudice of Truth; ſometimes 'tis, as it were, extorted from him, in Favour of it. One while, when he is Hot in Oppugning our Principle, concerning the *Sufficiency* of the *Light Within* to Salvation, without any thing elſe, then ſaith he, *The Queſtion is not, What the Spirit of God* can *do, by his Abſolute Omnipotency, but what he is* pleaſed *to do:* Setting his Will and Power at Variance, as tho' God *could* do that, which he is not *pleaſed* to do. At another time, when he is not altogether ſo Hot, then he can reconcile theſe Attributes, and make it God's *Pleaſure* to do, what his *Omnipotency* is able to do.

And now I appeal to *G. K*'s own Conſcience, if he dare, or will ſay, *That the Light or Spirit is not ſufficient of it ſelf, even without the Holy Scriptures, to lead and guide the Faithful into all Truth*;

Seeing he owns, 'That the *Gentiles*, or that part of Mankind 'which have not the Outward Written Law, nor Gospel, have 'a Righteous Law placed by God and Christ in their Hearts 'and Consciences, according to which they are liable to be 'Judged: And to prove this, he cites '*Gen.* 6. 3. *Psal.* 94. 10. '*Job* 28. 28. *Mic.* 6. 8. *John* 1. 4, 5, 9. *Rom.* 1. 18, 19, 20, 21. '*Rom.* 2. 14, 15. *Christian Catechism*, p. 46, 47. Which Places, if the Reader please to consult, he may find, that they give a clear and express Testimony to that *Position* of mine, which asserts the *Sufficiency of the* Light Within *to Lead and Guide the Faithful into all Truth, even without the Holy Scriptures.*

And having proved the *Position* by those Texts of Scripture, he proceeds to shew, That *that* Law of Righteousness *in Men's Consciences, is not the* Meer Reason of Man, *commonly called* Humane Reason, *but is really* Divine, *being given them of God, to Rule and Govern all the Natural Faculties of Man's Soul, even his* Reason *it self, which is oft Corrupted; and dictateth False and Corrupt things to Man in his Corrupt State; but this* Law of Righteousness, *writ by* God's Finger in his Heart, *neither is, nor can be Corrupted; it is a* Light *given to Inlighten his* Reason, *Christ. Catech.* p. 47. Yea, he saith, The *Light is* God, *and* Christ, *the* Eternal Word, *the Fountain of all* Light, Wisdom, Grace *and* Goodness; *and that it* Inwardly Shineth *in the Hearts of* all Men, *Ibid.* p 64.

Now, he acknowledging all this concerning the *Light*, that it is *God*, and *Christ*, the *Eternal Word*, who is Universally in *All Men*, and more especially in the *Faithful*, Ibid. p. 65. he ought either to *Retract* what he hath owned and asserted in that *Catechism*, which was Printed in the Year 1698, or grant my *Position*, which he Impugns in his *Account*, &c. p. 18. to be Sound and Orthodox.

G. K. *Several other Gross Errors, and Perverse Quibbles, and mistaking the true Case in Point of difference betwixt the* Quakers *and others, that oppose their Vile Errors, and particularly with respect to Justification*, I find in his said Book, *Account*, &c. p. 19.

Answ. If I have been, as he pretends, so *particularly* Erroneous with respect to *Justification*, he ought to have been as *particular* in his Instances, and the Refutation of them. But he has given no Instances, either because he had none, or because he knew not how to Refute them.

What

What I have written in my *Book* upon the Subject of *Juſtification*, in Anſwer to this Queſtion, propoſed by *J. T.* a Preacher among the *Baptiſts*, *What is the Matter of our Juſtification in the Sight of God?* Is according to the Account given of it in the *Holy Scriptures*, and the *Experience* I meaſurably have had, and ſtill have, through the Lord's great Goodneſs to me, of that Work in my own Soul. But the *Groſs Errors*, and *Perverſe Quibbles he* talks of, are the Effects of his own Malice or Ignorance, or both.

G. K. *His high Commendations of himſelf, vainly puff'd up in his Fleſhly Mind, under his Conceited Spirituality, like the* Gnoſticks *of old.* Ibid.

Anſw. 'A little Wit, and a great deal of Bad Nature, ſaith Arch-biſhop *Tillotſon* on 2 *Pet.* 3. 3. 'will furniſh a Man for 'Satyr. Where is it that I commend my ſelf?' 'In what *Page*, *Paſſage*, or *Expreſſion* of my *Book*? I am not ſenſible of any thing in it, that hath the leaſt Tendency that way. But if he, or any other, can ſhew me but one Inſtance, wherein I commend my ſelf, I ſhall, I hope, be deeply humbled before the Lord, and heartily Thankful to them for it. For the main Deſign of that *Book*, is to ſet forth and Magnifie the Grace and Mercy of God in *Jeſus Chriſt* to my Soul, whereof he hath given me large and living Experience; and to Aſcribe nothing to my ſelf, but Shame and Confuſion of Face, becauſe of my former Diſobedience againſt him. And therefore if any one Word or Sentence can be found therein, containing High Commendations of my ſelf, I deſire it may be manifeſted to me, that I may abhor my ſelf in Duſt and Aſhes. For I do not know, that there is any ſuch Word or Sentence in it, but the direct contrary. For in the Epiſtle to my Father *W. C.* do I not confeſs my '*Former Blindneſs*, and that for a long time I had been as '*a loſt Sheep going aſtray*, p. 2. *A poor dark Creature?* p. 3. In that to *M. S.* 'That I was Dead in Sins and Treſpaſſes, and 'lived a Life of Alienation from the Life of God? p. 8. That 'I drank up Iniquity, in Years that are paſt, as the Ox doth 'Water? p. 12. In that to my *Kindred and Relations*, 'That I 'was, for many Years paſt, a Blind Leader of the Blind, Void 'of the true Knowledge of God, and Jeſus Chriſt, whom he 'hath ſent a *Light* into the World? p. 15. And in *Solemn Invitation*, Do I not Teſtifie, 'That the Way through which it

'pleaſed

'pleaſed the Lord to lead me, was through *Judgment*, Judging 'down the *Man of Sin*, and the Tranſgreſſing Nature, and 'bringing that into Subjection, which would not have the '*Right Heir* to Reign over me. And as this Judging Work 'went forward, which was Terrible to Fleſh and Blood; for 'the *Day of the Lord burn'd as an Oven*, and he was like a '*Refiner's Fire*, and a *Fuller's Sope*; my Soul was made to 'Bow down before him, and to Love his Righteous Judgments, 'and willingly to *Bear the Indignation of the Lord*, becauſe '*I had Sinned againſt him*? p. 38. Now if theſe are ſome of the High Commendations of my ſelf, whereof G. K. accuſeth me, I have no cauſe to be aſhamed of them, but to rejoyce in this, that the Lord hath, in his Mercy, ſhewn me my former Evils, and inabled me to confeſs and forſake them.

Again, G. K's repreſenting of me to be *Vainly puff'd up in my Fleſhly Mind, under my Conceited Spirituality; like the* Gnoſticks *of old*, is another Daſh of his Abuſive Pen, and diſcovers what Spirit the *Author* is acted by. I might, with very good Reaſon, retort the Calumny upon himſelf, but that, I bleſs the Lord, I take no Pleaſure in Recrimination: Only having met with a Paſſage in Dr. *Hammond*'s Paraphraſe upon 1 *Tim.* 6. 4, 5. which ſeems ſuitable to G. K's preſent Condition, I ſhall tranſcribe it, to be conſidered of by him at his Leiſure. 'The *Gnoſticks*, ſaith the *Doctor*, are Swell'd with an '*Opinion of Knowledge* (whence they take their Title, *Gnoſticks*) 'whereas indeed they *Know Nothing*, and *Study Nothing*, but '*Diſputings* and *Verbal Controverſies*, which have no Matter of 'Subſtance in them, *Col.* 2. 8. and this is a Kind of *Diſeaſe* or '*Diſtemper* in them, and *All* that comes from it is *Uncharitable-*'*neſs*; Diſputings Void of *All Solidity*, *Empty* and *Unprofitable*, 'ſuch as are proportionable to Men, whoſe very *Underſtandings* 'are Debauched and Corrupted, and Void of *All Truth*; Men 'that have taken up an Opinion, that **Chriſtian Religion** 'is an **Advantageous Trade**, a Means of Helping One to '**Secular Immunities** and **Priviledges**.

I might alſo ſhew in ſeveral other Particulars, beſides theſe mentioned by the Doctor, wherein *G. K.* peculiarly Symbolizeth with the *Old Gnoſticks*, as,

1. In

1. In the Strange Liberty they took, in Expounding the Scriptures of the Old Teſtament, boldly Allegorizing them, to the Framing of what Senſe, and Eſtabliſhing what Opinion, they pleaſed.

2. In their Profane Mixture of *Chriſtian* and *Jewiſh*, with *Heathen Doctrine*.

3. In their Endeavouring to Pervert and Seduce thoſe that are Sound in the Faith of our *Lord Jeſus Chriſt*.

4. In their Hatred, Malice and Perſecution, of the Faithful Servants of *Chriſt*.

But I wave the Proſecution at preſent, being ready to joyn Iſſue with him in this Cauſe, and come to Tryal, when he pleaſeth to give me notice; ſo conſiderable a Part of the *Old Gnoſticks* Character, doth of Right belong to himſelf.

G. K. *And Horrid Uncharitableneſs towards all, both of the Church of* England, *whereof he was once a Profeſſed Member, and others.* Account, *&c.* p. 19.

Anſw. Whatever this Man writes to the contrary, I do declare, in Truth, and Sincerity of Heart, that I have no Uncharitableneſs towards any of the Sons and Daughters of Men; for the Lord, in his tender Mercy, hath made me ſenſible of his Great and Univerſal Love to Mankind; *Who*, as the Apoſtle teſtifieth, *will have* All Men *to be Saved, and to come unto the Knowledge of the Truth. For there is One God, and One Mediator between God and Men*, the Man Chriſt Jeſus, *Who gave himſelf a Ranſom for* All, 1 *Tim.* 2. 4, 5, 6. And therefore doth the Love of God, in his Son Chriſt Jeſus, conſtrain me to Love All Perſons of every Nation, and Denomination, of what Way of Worſhip ſoever they are; and wiſh, that All thoſe, who yet *Sit in Darkneſs, and in the Shadow of Death*, may Turn to the *Light* of Chriſt, Believe and Walk in it, that they may come to Witneſs both *Light* and *Life* by it, to their Immortal Souls. For there is no other Way to get out of Darkneſs but this. *I am come*, ſaith Chriſt, *a* Light *into the World, that whoſoever believeth in me, ſhould not abide in Darkneſs*, John 12. 46. There is no being a Child of *Light*, no having Communion with God, nor Perſonal Saving Benefit by the Propitiatory Sacrifice of Chriſt, without Believing and Walking in the *Light*. Therefore, ſaith Chriſt, *Believe in the* Light, *that ye may be the Children of* Light,

John

John 12. 36. And the Apoſtle *John* teſtifieth, *This then is the Meſſage which we have heard of him, and declare unto you, that God is* Light, *and in him is no* Darkneſs *at all. If we ſay, that we have Fellowſhip with him, and Walk in* Darkneſs, *we Lye, and do not the Truth: But if we Walk in the* Light, *as he is in the* Light, *we have Fellowſhip One with another, and the* Blood *of* Jeſus Chriſt *his Son cleanſeth us from all Sin*, 1 John 1. 5, 6, 7. Where now is *my Horrid Uncharitableneſs*, as *G. K.* untruly terms it, *towards all, both of the Church of* England, *whereof I was once a Profeſſed Member and others*; who do not only teſtifie, that I have no Uncharitableneſs towards any of the Sons and Daughters of Men, as before, but have expreſly declared in my *Book* he pretends to Anſwer, That *the Love of God is ſhed abroad in my Heart, and Springs towards* All Mankind, p. 14. And again p. 15. *The Love of God being ſhed abroad in my Heart, by the Holy Ghoſt which is given unto me, conſtraineth me to Love* All Mankind, *and to deſire the Eternal Welfare of their Immortal Souls?*

Yea, but *G. K.* who now judges otherwiſe, than ſometimes he did, when he had a Spiritual Senſe of the Things pertaining to the Kingdom of God, accounts it *Horrid Uncharitableneſs*, to ſay Page 2. of Mercy Covering the Judgment-Seat, *&c.* '*That All their Forms were Shadows without the Subſtance*, '*Shells without the Kernel, Leaves without Fruit, Clouds without* '*Rain*, &c.

Anſw. Such was my Experience *then*, and ſuch is my Judgment of them *now*, and of all Humane Invented Forms, and yet without *Uncharitableneſs* to thoſe, who are in the Uſe of them. For I can truly ſay, My Soul doth pity all ſuch as are out of the Way of *Truth*, and think to perform a Worſhip Acceptable to Almighty God, by the *Inventions* and *Traditions* of Men; whereas No Worſhip is pleaſing to him, but what is Stamp'd with his *Image* and *Superſcription*; that is, It muſt be of his own *Appointing* and *Preparing*, or 'tis no better than an *Oblation of Swines Blood*, or the *Bleſſing of an Idol*. Yet I am perſwaded, there are many, under thoſe Lifeleſs Forms, that are of Broken and Contrite Spirits, of Humble and Upright Hearts, who are made ſenſible of their Wants, and have, at Times, Living Breathings begotten in them after the Lord,

and

and after a nearer and Closer Enjoyment of him, than by any External Modes and Symbols; and that unto these the Lord hath a regard, as they are Crying to, and Panting after him, in the Secret of their Souls, notwithstanding the Worship it self they are Outwardly concerned in, be of *Humane Institution.* For the Lord hath respect to his own Travelling Seed where-ever it is, both in them that are near, and in them that are farther off. But tho' the Lord hath Respect to all such, as have, at Times, true Hungrings and Thirstings after him, even while they are in Bondage to many Superstitious Formalities; yet it doth not follow, that those Traditions of Men, are either a *Divine Service*, or a Worship to be continued in, any more than *Abraham* might have continued in *Uz* of the *Chaldees*, after the Lord had appeared to him, and commanded him to leave his *Idolatrous* Country and Kindred, *Gen.* 11. 31. & 12. 1. or, those Weak Ones among the *Corinthians*, might have Communion with the *Heathen-Worshippers*, after the Lord had commanded them to *Come out from among them, and be Separate, and Touch not the Unclean thing*, 2 Cor. 6. 14—17. For the Lord strictly requires immediate Obedience to his Commands, according to the Degree and Measure made known unto us. For, as it is our incumbent Duty to obey him Commanding, so it is just with him, to cease striving with us, if we should persist in Disobeying.

G. K. 'And concerning the Outward Baptism, and the Out-'ward Supper, as he calls them, he thus writes, Page 9. *For tho' I Esteemed them Glorious in their Time, yet they were long since Annulled, in Point of Obligation: And I found them to be but Wells without Water, and Forms without the Power, even the Graves and Monuments of the Dead, to those that seek the Living among them.*

Answ. This he brings as another Instance of my *Uncharitableness*, for calling *Water-Baptism*, and the *Supper of Bread and Wine*, Outward; and for declaring my Esteem of them, when I only *Knew Christ after the Flesh*, and what I found them to be, after it pleased the Lord to manifest the Pure Gospel-Dispensation to me. But is it any *Uncharitableness* to speak of things as they are, and to call them by their true and proper Names? May I not, without Breach of Charity, say, That Elementary

 Water,

Water, and Material Bread and Wine, are *Outward* Things? For *Inward* they are not, unleſs *G. K.* will ſay, in Contradiction to our *Senſes*, and to his own *Church-Catechiſm*, that they are not *Outward and Viſible Signs*; but that theſe Elements do, in Conſecration, ſuffer a Change of Nature or Subſtance, and ſo paſs from *Outward* to *Inward*, by the Stupendious Knack of *Tranſubſtantiation*. But this would be to Contradict himſelf, as well as the Common Senſe of others; for in his *Chriſtian Catechiſm*, p. 100, 101. he uſeth the very Words that I do, viz. *The Outward Baptiſm and Supper*, in Contradiſtinction to the *Inward*. The *Inward Baptiſm*, which he there confeſſeth, *Chriſt*, and not *Man*, giveth; and the *Inward Supper*, that *Chriſt* giveth, and not *Man*: *Of both which*, ſaith he, *the Outward Baptiſm and Supper are Signs*. Again, p. 96. *ibid.* he calls them *Outward Things*, *External Signs*, *Outward Signs*, and yet ſeems offended with me, for uſing the ſame Language.

But, perhaps, he will reply, tho' he doth call them *Outward Things*, &c. yet they are not *Annulled in Point of Obligation*, nor ought they to be term'd *Wells without Water*, *Forms without the Power*, *and the Graves and Monuments of the Dead*, *to thoſe that ſeek the Living among them*.

To which I ſay, as I did before, that they are *Annulled in Point of Obligation*, and I found them to be according to the Account I have given of them; for *I could meet with no Subſtantial Peace or Satisfaction to my Soul*, *either in my Contending for them*, *or Partaking of them*.

And that theſe *Outward things*, viz. The *Outward Baptiſm* and *Supper*, are Annulled in Point of Obligation, becauſe I may not commit that Fault, which he is ſo frequently guilty of in his late Writings, that is, To Say a Thing and not Prove it; I ſhall lay down ſeveral Arguments upon each Head, to Prove they are Annulled.

And Firſt, *Water-Baptiſm* is Annulled in Point of Obligation.

1. *Arg.* 1. That which is Ceaſed in Point of Obligation, is alſo Annulled in Point of Obligation; but *Water-Baptiſm* is Ceaſed in Point of Obligation: Therefore, *&c.*

The *Major* is undeniable; and the *Minor* I prove thus,

All Types are Ceaſed in Point of Obligation;

Water-Baptiſm was a Type: Therefore, *&c.*

The

The *Major*, if denied, is proved from the coming of the *Antitype*; for that puts an End to the *Type*, or elſe they would both be in Force together: which if allow'd, would be to ſet up the firſt *Tabernacle* again with all its *Figures*, which were for the Time then preſent; and to Juſtifie the *Jews* in *their Meats, and Drinks, and diverſe Waſhings* or *Baptiſms, and Carnal Ordinances impoſed* on them, *until the time of Reformation.* See *Heb.*9.8,9,10.

The *Minor*, viz. That *Water-Baptiſm* was a *Type*, is clear from hence, in that it was a *Figure* of that *Inward* and *Spiritual Waſhing*, which is only effected by the *Baptiſm* of *Chriſt*. Now that *Water-Baptiſm* was ſuch a *Figure*, is plain from the expreſs Teſtimony of *John*, *Chriſt* and *Peter*.

Of John: *I indeed Baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whoſe Shoes I am not worthy to bear, he ſhall Baptize you with the Holy Ghoſt, and with Fire. Whoſe Fan is in his Hand, and he will throughly purge his Floor, and gather his Wheat into his Garner; but he will burn up the Chaff with unquenchable Fire*, Matt. 3, 11, 12.

Of Chriſt: John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt, not many days hence*, Acts 1. 5.

Of Peter: *Then remembred I the Word of the Lord, how that he ſaid*, John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt*, Acts 11. 16.

John's Baptiſm was with *Water*, and was a *Type* or *Figure*: *Chriſt's* Baptiſm is with the *Holy Ghoſt*, and is the *Antitype*, or *thing Figured*. That can only Purifie the Fleſh, or Body of Man; but this, the Heart and Conſcience. That cannot Purge the Floor, but this can throughly do it, and gather the Wheat, the pure weighty Corn, into the Heavenly Garner.

Arg. 2. That which was only Preparatory to Chriſt and his Diſpenſation, is Annulled in Point of Obligation; but *Water-Baptiſm* was only Preparatory to Chriſt and his Diſpenſation: Therefore, *&c.* 2.

The *Major* is Unexceptionable, becauſe that which was only Preparatory to Chriſt and his Diſpenſation, muſt needs be Annulled in Point of Obligation, when Chriſt is come, and his Diſpenſation hath taken place. For a Preparatory Miniſtration hath finiſhed its Service, when that is come which it was only previous to.

The *Minor* is evident from the Teſtimony of *Chriſt* and *John*; *This is he*, ſaith *Chriſt*, ſpeaking of *John*, *of whom it is written, Behold, I ſend my Meſſenger before thy Face, which ſhall prepare thy Way before thee*, Luke 7. 27. *This is he*, ſaith *John*, concerning *Chriſt*, *of whom I ſaid, After me cometh a Man, which is preferred before me; for he was before me. And I knew him not; but that he ſhould be made manifeſt to* Iſrael, *therefore am I come Baptizing with Water*, John 1. 30, 31. Where the expreſs End of *John*'s Miniſtry and Water-Baptiſm is punctually declared, *viz.* That they might be only Preparatory to Chriſt, and to make him manifeſt unto *Iſrael*. And therefore *Chriſt* being Come, and exhibited unto *Iſrael*, *John*'s Miniſtry and *Water-Baptiſm* can be no longer Obligatory.

3. *Arg.* 3. That which is not Inſtituted by Chriſt, is Annulled in Point of Obligation; but *Water-Baptiſm* is not Inſtituted by Chriſt: Therefore, *&c.*

If my Opponent deny the *Major*, it will lye upon him to prove, That ſomething ought to be Practiſed, as an Ordinance of Chriſt, which is not Inſtituted by Chriſt.

If he deny the *Minor*, let him, if he can (for it hath never yet been done) prove, that *Water-Baptiſm* is an Inſtitution of Chriſt. If he urge *Matt.* 28. 19. that will make againſt him, becauſe there is no Water either mentioned, or that can, by any neceſſary Conſequence, be deduced thence. For the Commiſſion there to Baptize, is not εἰς τὸ ὕδωρ, *into the Water*, but εἰς τὸ ὄνομα, *into the Name* or *Power* (as the Word frequently ſignifies in Scripture) *of the Father, and of the Son, and of the Holy Ghoſt*. And this Interpretation is ſtrongly ſupported by ver. 18. *All Power*, ſaith Chriſt; *is given unto me in Heaven, and in Earth*. Where ἐξουσία Power, and ὄνομα Name, ver. 19. are of the ſame Import. And likewiſe by *Acts* 1. 5. John *truly*, ſaid Chriſt to his Apoſtles, *Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt, not many days hence*; compared with ver. 8. *Ye ſhall receive* Power, *after that the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes unto me, both in* Jeruſalem, *and in all* Judea, *and in* Samaria, *and unto the uttermoſt part of the Earth*. And what were they to be Witneſſes of? Why, of that *Power*, into which they themſelves were Baptized, namely, the Baptiſm of the Holy Ghoſt; and wherewith, by Virtue of the

the Commiſſion, and the continued Aſſiſtances of the Holy Spirit, they *Inſtrumentally* Baptized others. I ſay, *Inſtrumentally*; for tho' the *Apoſtle* Paul *Miniſtred the Spirit*, Gal. 3. 5. and *by the Laying on of the Hands of* Peter *and* John, *many of the* Samaritans *that believed, received the Holy Ghoſt*, Acts 8. 14, 17. Yet who were they, but *Miniſters*, by whom the others Believed, even as the Lord gave unto them? So then Chriſt was the Principal Author, or Sole Efficient Cauſe, and the Apoſtles Inſtruments only, or Miniſters, in his Name and Authority, of this Baptiſm.

Or, if he urge the Practice of ſome of the Apoſtles, that will do him very little Service; becauſe Practice without Precept, is no Proof of a Goſpel-Inſtitution. *An Example of Chriſt* (ſaith Dr. *Featly*, Dipper Dipp'd, p. 41.) *or his Apoſtles, without a Precept, doth not neceſſarily bind the Church.* And (Dr. *Taylor* ſaith, *Ductor Dub.* l. 2. c. 2. r. 7. n. 33, 34, 35. p. 292.) *We have but One great Example, Jeſus Chriſt*; who *living in perfect Obedience to his Father*, did alſo give us perfect *Inſtruction, how we ſhould do ſo in our Proportion.*——*In whatſoever he gave us a* Command-ment, *in that* only *we are* Bound *to Imitate him.* And a little after, *We are to look upon Chriſt, as* Imitable, *juſt as his Life was meaſured by the* Laws *he gave us.*

Beſides, many things were done by the Apoſtles, in a Way of Condeſcenſion to Weak Believers, for which they had no Commiſſion: Thus *Peter*, in Compliance with the *Jews*, compelled the *Gentiles* to be Circumciſed, *Gal.* 2. 14. and Paul *Circumciſed* Timothy, *becauſe of the* Jews, *which were in thoſe Quarters; for they all knew that his Father was a* Greek, Acts 16. 3. *And alſo Purified himſelf, with four Men that had a Vow, according to the Law of the* Nazarites, Chap. 21. 23, 26. Which Legal Purification he was adviſed to, by the Apoſtle *James*, and the Elders at *Jeruſalem*, ſee v. 17--24. And the only Reaſon there given for this, was, The great Zeal that many Thouſands of the *Jews*, that believed, had for the Law, who *were inform'd of* Paul, *that he taught all the* Jews *which were among the* Gentiles *to forſake* Moſes, *ſaying, That they ought not to Circumciſe their Children, neither to Walk after the Cuſtoms*, v. 20, 21. And therefore he was adviſed to take *thoſe four Men, and Purifie himſelf with* them, *that all might know, that thoſe things whereof they were*

were informed concerning him, were nothing; but that he himself walked orderly, and kept the Law, v. 23, 24. Where we see, that both the Advice given him in this Matter, and the Act of the Apostle pursuant thereunto, were in meer Condescension to the Weakness of others. From whence it will follow, that if Practice only proves an *Institution* now in Force, and of Necessary Observation among Christians, then *Circumcision* and *Purification*, may be called *Gospel-Institutions*, because they were practised, as well as *Water-Baptism*: which would be a mixing of Judaism with Christianity.

4. *Arg.* 4. That which was one of those diverse *Washings* or *Baptisms* mentioned, *Heb.* 9. 10. is Annulled in Point of Obligation; but *Water-Baptism* was one of those diverse *Washings* or *Baptisms* mentioned *Heb.* 9. 10. Therefore, *&c.*

The *Major* is clear from the Text it self; for those diverse *Washings* or *Baptisms* there mentioned, were imposed no longer than the *Time of Reformation*, which is the Time of the Pure Gospel-Dispensation.

The *Minor* is apparent from hence, in that *Water-Baptism* was an Ancient Ceremony in use among the *Jews*, long before *John* was sent to Baptize with it. See *Maimonides* in *Issurei Biah*, c. 13. *Talmud* in *Jebameth*, c. 4. *Pool*'s Synopsis Crit. on *Matt.* 3. 6. and *Hammond*'s Annot. on *Matt.* 3. 1. and *Pract. Catechism*, lib. 6. §. 2.

Baptism (as *Ainsworth* observes on *Gen.* 17. 12.) *was nothing strange unto the* Jews; *when* John *the* Baptist *began his Ministry*, Matt. 3. 5, 6. *they made Question of the Person that did it, but not of the thing it self*, John 1. 25. *And as* John *said of* Christ, *He shall Baptize you with the Holy Ghost, and with Fire*, Matt. 3. 11. *So the* Hebrew Doctors *say, The Holy Blessed God Baptizeth with Fire, and the Wise shall understand*, R. Menachem. *on* Lev. 8. Whereby it appeareth, that the *Jews*, some of them at least, expected, upon the Coming of the *Messias*, the Baptism of the *Holy Ghost*.

5. *Arg.* 5. That *Baptism*, which was *John*'s, and not *Christ*'s, is Annulled in Point of Obligation; but *Water-Baptism* was *John*'s *Baptism*, and not *Christ*'s: Therefore, *&c.*

The *Major* is undeniable, and the *Minor* is proved by *John*'s own Words, *I indeed have Baptized you with Water: but he* (viz. Christ)

Chriſt) *ſhall Baptize you with the Holy Ghoſt*, Mark 1. 8. Plainly ſhewing by the *Antitheſis* between the two Baptiſms, that *Water* was peculiar to *John*'s *Baptiſm*, which was to decreaſe; even as the *Holy Ghoſt* was to Chriſt's *Baptiſm*, which was to increaſe.

Arg. 6. That *Baptiſm*, which the Apoſtles had no Commiſſion to Baptize with, is Annulled in Point of Obligation; but *Water-Baptiſm* is that *Baptiſm* which the Apoſtles had no Commiſſion to Baptize with: Therefore, *&c.* 6.

The *Minor* Propoſition, which ſeems only liable to Exception, is confirmed by the Teſtimony of the Apoſtle *Paul*, *Chriſt ſent me not to Baptize, but to Preach the Goſpel*, 1 Cor. 1. 17. It cannot reaſonably be doubted, but his Commiſſion, who ſaid, *In nothing am I behind the very Chiefeſt Apoſtles*, 2 Cor. 12. 11. was of the ſame Nature, and of as large an Extent as any of them: Now, if he had no Commiſſion to Baptize with *Water*, as he declareth in Expreſs Terms, he had not; the Argument is evidently concluſive, touching the reſt of the Apoſtles alſo; *viz.* That none of them had any Commiſſion from Chriſt to Baptize with *Water*.

Arg. 7. If *Water-Baptiſm* is not the *One Baptiſm* mentioned *Eph.* 4. 5. then it is Annulled in Point of Obligation; but *Water-Baptiſm* is not the *One Baptiſm* mentioned *Eph.* 4. 5. Therefore, *&c.* 7.

The Conſequence of the *Major* is eaſily proved; for otherwiſe there would be *Two Baptiſms* in Force at the ſame Time; and this would contradict the Apoſtles Aſſertion, who ſays, *One Lord, One Faith, One Baptiſm.* But to affirm *Two Baptiſms*, one of *Water*, and another of the *Spirit*, to be in Force at the ſame Time, as it is repugnant to the Words of the Text; ſo by the ſame Rule, a Man might ſay, There are *Two Lords*, and *Two Faiths*, which, I ſuppoſe, the Advocates for *Water-Baptiſm* will not think fit to admit of; tho' this Concluſion may naturally follow, from their manner of Arguing.

And for the *Minor*, that *Water-Baptiſm* is not the *One Baptiſm* mentioned *Eph.* 4. 5. what can be plainer? Seeing the *One Baptiſm*, the Apoſtle there ſpeaks of, is the *Baptiſm* of *Chriſt*, or, of the *Holy Ghoſt*, and not the *Baptiſm* of *Water*.

That

That it is not the *Baptiſm of Water*, I prove,

1. From the Apoſtles own Teſtimony, before-cited, *Chriſt ſent me not to Baptize, but to Preach the Goſpel*, 1 Cor. 1. 17. Now, if the Apoſtle had no Commiſſion to Baptize with *Water*, How is it likely, that the *One Baptiſm* mentioned by him, *Eph.* 4. 5. ſhould be the *Baptiſm* of *Water*?

2. From the Effect that certainly accompanied the *One Baptiſm*, viz. Regeneration; for they that were Baptized with it, were Renewed in the Spirit of their Mind; they Put off the *Old Man*, and Put on the *New*. *For, as many of you*, ſaith *Paul* to the *Galatians*, *as have been Baptized into Chriſt, have put on Chriſt*, Chap. 3. 27. But this Effect did not certainly accompany *Water-Baptiſm*, as our Adverſaries themſelves cannot but acknowledge, unleſs they will be ſo confident as to ſay, that, *As many as have been Baptized with* Water, have alſo *Put on Chriſt*, which would be very Abſurd; ſeeing there have been ſo many Inſtances to the contrary.

But, I remember, when I have ſometimes urged this Place of the *Apoſtle*, it has been Anſwered with this Diſtinction, that as many as have been Baptized with *Water*, have *Put on Chriſt* by *Profeſſion*, tho' not by *Poſſeſſion*. But the Anſwer is Weak and Impertinent, and doth not at all ſolve the Matter; for the *Apoſtle* treats of a *Putting on of Chriſt* by *Poſſeſſion*, and not by *Profeſſion* only. For thoſe whom he ſays, Were *Baptized into Chriſt*, and had *Put him on*, v. 27. he calls, *The Children of God by Faith in Chriſt Jeſus*, v. 26. and ſaith, *Are in Chriſt Jeſus*, v. 28. Now, *if any be in Chriſt, they are New Creatures*, ſee 2 Cor. 5. 17. *And if Children of* God, *then Heirs, Heirs of God, and Joynt-heirs of Chriſt*, Rom. 8. 16, 17. So that the *Putting on of Chriſt, is a Real Putting him on*; an Experiencing the *Inward Work* of the *Holy Spirit* in Effectual *Regeneration*; which many that Partake of *Water-Baptiſm* are Strangers to.

That *Regeneration* is the certain Effect of the *One Baptiſm*, which is the *Baptiſm of Chriſt*, or, of the *Holy Ghoſt*, the ſame Apoſtle proves, *Rom.* 6. From their being *Dead* to *Sin*, who were Baptized into *Jeſus Chriſt*, v. 2, 3. From the *Crucifixion* of the *Old Man*, and being made alive unto God, v. 6, 11. And from that *Freedom* which they witneſſed from Sin, becoming *Servants* unto God, and having their *Fruit* unto *Holineſs*, *and the End*

End Everlaſting Life, v. 22. Again, he ſhews, *Col.* 2. that they who were Baptized with the *Baptiſm of Chriſt*, were *alſo Riſen with him*, v. 12. *and Quickned together with him, having Forgiven* them *all Treſpaſſes*, v. 13. which being the peculiar Effects of *Chriſt's Baptiſm*, cannot be aſcribed to that of *Water*, which, as *John* teſtifieth, is not the *Baptiſm of Chriſt*; for his *Baptiſm* is with the *Holy Ghoſt*, Matt. 3. 11.

Likewiſe, the Apoſtle *Peter* is exceeding plain in this Matter, and tells us poſitively, what the *One Baptiſm of Chriſt* is, *Not the Putting away of the Filth of the Fleſh*, which *Water-Baptiſm* can do; *but the Anſwer*, or, as the word Ἐπερώτημα ſignifies, *The Queſtion* or *Inquiry of a Good Conſcience towards God*, 1 Pet. 3. 21. which nothing but the *Baptiſm of Chriſt*, or, of the *Holy Ghoſt*, can Effect. For this is the *Baptiſm* that *Saves*, as *Peter* here teſtifies, and to which *Paul* refers, *Tit.* 3. 5. ſaying, *According to his Mercy he Saved us, by the Waſhing of Regeneration, and Renewing of the Holy Ghoſt.* And whether we take the Word Ἐπερώτημα, for *Anſwer* or *Inquiry*, the Matter ſtill centers in the Work of the *Spirit* within, and not in the *Water* without. For

1. *Water* cannot Effect the Anſwer of a Good Conſcience towards God; for *it is the Spirit that beareth Witneſs*, 1 John 5. 6. and by ſo doing gives this Anſwer.

2. *Water* cannot beget an *Inquiry* after God: For that is raiſed in the Soul by the alone Operation of the *Holy Ghoſt*. Till the *Spirit of Life* hath Quickened us, we are as the *Dry Bones* ſpoken of, *Ezek.* 37. but when that hath Quickned us, then ſhall we feel Deſires and Inquiries raiſed in us after God; as it is in *Pſal.* 80. 18. *Quicken us, and we will Call upon thy Name.* And in *Song* 1. 4. *Draw me, we will run after thee.*

Secondly, The *Outward Supper* of *Bread* and *Wine*, is Annulled in Point of Obligation; and for Proof thereof, let the following *Arguments* be conſidered.

Arg. 1. If the *Outward Supper* was no *New Inſtitution* of Chriſt, but the *Old Jewiſh Paſſover*, then it is Annulled in Point of Obligation; but the *Outward Supper* was no *New Inſtitution* of Chriſt, but the *Old Jewiſh Paſſover*: Therefore, *&c.* 1.

The Sequel of the *Major* will admit of no Exception, becauſe, upon Suppoſition that they were both One and the Same, and

not Two different *Inſtitutions*; the *Jewiſh Paſſover* being Annulled in Point of Obligation, the *Outward Supper* muſt neceſſarily be Annulled alſo.

The *Minor*, viz. That *the* Outward Supper *was no* New Inſtitution *of Chriſt*, *but the* Old Jewiſh Paſſover, is ſtrenuouſly denied by the ſeveral Contenders for thoſe *Antiquated Rites*, which they call *Standing Ordinances* in the Church: But that this is their Miſtake, I ſhall clearly evince from the Teſtimony of Chriſt himſelf, as it is Recorded by Three of the Evangeliſts; *My Time is at Hand, I will keep the* Paſſover *at thy Houſe with my Diſciples*, Matt. 26. 18. *Where is the Gueſt-Chamber, where I ſhall Eat the* Paſſover *with my Diſciples?* Mark 14. 14. *With deſire I have deſired to Eat this* Paſſover *with you, before I Suffer*, Luke 22. 15. In all which Places, compared with the Context, I find the *Outward Supper* to be the ſame with the *Paſſover*, and therefore was no *New Inſtitution of Chriſt*, to be of Continual and Neceſſary Obligation to the Church.

At the Celebration of the *Paſſover*, it was the Cuſtom among the *Jews*, for the Maſter of the Family, as * *Buxtorf* and others inform us, *To take Bread, and Bleſs, and Break it, and give it unto the reſt*; likewiſe *to take the Cup, and give Thanks, and diſtribute it to them*: So the ſame Actions are obſerved to have been performed by Chriſt. For *he took Bread, and Bleſſed it, and Brake it, and gave it to his Diſciples*: And then *he took the Cup, and gave Thanks, and gave it to them*. So that 'tis plain from theſe *Paſchal Actions*, that it was the *Paſſover* which he Eat with his Diſciples; and which had its *Period* and Accompliſhment in him, who is the *True Evangelical Paſſover*, as the *Apoſtle* teſtifies, *Chriſt our Paſſover is Sacrificed for us*, 1 Cor. 5. 7. *The Lamb of God, which taketh away the Sin of the World*, John 1. 29. And therefore, there is an *End put* to the *Outward Supper*, and we are now to *keep the Feaſt, not with Old Leaven, neither with the Leaven of Malice and Wickedneſs; but with the Unleavened Bread of Sincerity and Truth*, 1 Cor. 5. 8. The Diligent and Conſiderate Reader may take Notice, that at the Solemnity of the *Old Paſchal Supper*, Chriſt ſaid unto his Diſciples, *I will not any more Eat thereof, until it be fulfilled in the Kingdom of God*, Luke 22. 16. And *I will not drink of the Fruit of the Vine, until the*

* *Synagoga Judaica*, c. 13.

the Kingdom of God ſhall come, v. 18. where he began to open unto them, the Nature of his *New Myſtical and Spiritual Supper*. And after the Solemnity was over, he proceeded to ſpeak to it again, *I Appoint*, ſaith he, *unto you a Kingdom, as my Father hath Appointed unto me; that ye may Eat and Drink at my Table in my Kingdom*, v. 29, 30. where he plainly takes them off from *Material Bread and Wine*, which their Minds might be hankering after, becauſe he Eat and Drank with them in ſo Solemn a Manner before his *Paſſion*, and leads them to the *Thing ſignified* by thoſe *Elementary Symbols*, namely, to that *Living Bread and Wine*, which his Diſciples, that follow him in the *Regeneration*, and *continue with him in his Temptations*, *Eat and Drink at his Table in his Kingdom*; which doth not come by any *Outward Shews* or *Sacramental Signs*, as many in the Uſe thereof may be Expecting of it in our Day; but the *Kingdom of God*, ſaith Chriſt, **is Within you**, Luke 17. 21. And this was ſpoken to the *Phariſees*, a Profeſſing People, but Blind and Ignorant, and knew not that it was ſo near them. The Kingdom of God was **Within them**,; yet they were looking **Without** for it, as tho' it were to come, as the Word ſignifies, with *Superſtitious Obſervation*, v. 20. Παρατηρήσεως. They expected it ſhould be uſhered in by an Outward, *Lo here*, or, *Lo there*, and it was come already as in the *Seed*, for it was **Within them**. But this was their Miſery, as it is of Multitudes in our Time, they were not in the **Kingdom**. A Woful and Deplorable State! For 'tis to be *without Chriſt, and without God in the World*. And yet how many in the *Alienation*, and under *Death's Dominion*, do think they are *Eating and Drinking at the Lord's Table*, while they partake of nothing, but the *Periſhing Elements* of *Bread and Wine*.

Arg. 2. If the *Outward Supper* is not the *Communion of the Body and Blood of Chriſt*, then it is *Annulled in Point of Obligation*; but the *Outward Supper* is not the *Communion of the Body and Blood of Chriſt*: Therefore, *&c.* 2.

The Conſequence of the *Major* is built upon this *Goſpel-Baſis*, that no *Supper* is of any Spiritual Force or Virtue unto Chriſtians, but the *Communion of the Body and Blood of Chriſt*. *The Cup of Bleſſing which we Bleſs, is it not the Communion of the Blood of Chriſt? And the Bread which we Break, is it not the Communion*

of the Body of Chriſt? 1 Cor. 10. 16. Therefore if the *Outward Supper* is not that *Communion*, then it is *Annulled in Point of Obligation.* The *Minor*, viz. That the *Outward Supper* is not the *Communion of the Body and Blood of Chriſt*, I prove as followeth:

If the *Outward Supper* may be partaken of by thoſe, who do not partake of the *Body and Blood of Chriſt*, then the *Outward Supper* is not the *Communion of the Body and Blood of Chriſt*; but the *Outward Supper* may be partaken of by thoſe, who do not partake of the *Body and Blood of Chriſt*: Therefore, *&c.* The Sequel of the *Major* is demonſtratively true, becauſe the *Participation* and *Communion of the Body and Blood of Chriſt*, are one and the ſame thing, and cannot be Separated. Therefore if the *Outward Supper* may be partaken of by thoſe, who do not partake of the *Body and Blood of Chriſt*, then it neceſſarily follows, that it is not the *Communion of the Body and Blood of Chriſt.* Which Argument alſo ſufficiently proves the *Minor*; beſides the Sad *Experience* there is of Multitudes, to confirm it, who *Eat and Drink Bread and Wine Corporeally*, but are Strangers to the *Spiritual Eating and Drinking of the Fleſh and Blood of Chriſt*, which *give Life to the World.* For thoſe Perſons not witneſſing the *Divine Life to Quicken them*, do demonſtrate, they are Strangers to the *Spiritual Partaking of the Fleſh and Blood of Chriſt*, and conſequently are in the Practiſe of that, which is no *Goſpel-Ordinance.* For the Words or Ordinances of Chriſt, are not *Fleſh* outwardly, but *they are Spirit, and they are Life. He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him. As the Living Father hath ſent me, and I live by the Father; ſo, he that eateth me, ſhall Live by me*, John 6. 56, 57. From whence it appears, that Eating and Drinking *Sacramentally*, as they call it, is not the *Lord's Supper*, for the *Fleſh*, or *Fleſhly Obſervations*, profit nothing, v. 63. and therefore there is an *End* of them, becauſe they cannot give *Life* to the *Communicants*: But the *Supper of the Lord* which conſiſts in a *Spiritual Participation of the Fleſh and Blood of Chriſt, which came down from Heaven, giveth Life to the Communicants*; for it *is Meat indeed, and Drink indeed*, v. 55. that is, *Myſtically*: And *Whoſo Eateth and Drinketh thereof, hath Eternal Life*, v. 54.

Arg. 3. If we are not to *Labour for the Meat which periſheth,* 3.
but *for that which endureth to Everlaſting Life*; then the *Outward Supper is Annulled in Point of Obligation*; but the firſt is true, and therefore the laſt.

For the Proof of the *Firſt*, we have the Words of Chriſt, *Labour not for the Meat which Periſheth*, &c. John 6. 27. and the *Laſt* is ſelf-evident; for who will ſay, that *Bread and Wine* which the *Outward Supper* conſiſts of, is not *Periſhing Meat?* Experience ſhews, that no ſuppoſed Change, either of *Subſtance*, as the *Papiſts* hold, or of *Relation*, as ſome others, can preſerve the *Elements*, after their *Pretended Conſecration*, from *Periſhing*.

Arg. 4. If no *Worſhip* is acceptable to God, under the *Goſpel-Diſpenſation*, but that which is *Spiritual*, then the *Outward Supper* is *Annulled in Point of Obligation*; but No *Worſhip* is acceptable to God under the *Goſpel-Diſpenſation*, but that which is *Spiritual*: Therefore, *&c.* 4.

The Sequel of the *Major* is thus proved; The *Outward Supper* is not *Spiritual Worſhip*: therefore if no *Worſhip* is acceptable to God under the *Goſpel-Diſpenſation*, but that which is *Spiritual*, then the *Outward Supper* is *Annulled in Point of Obligation.* For how can that be in *Force*, which is unacceptable to him? And if it be not in *Force*, it muſt needs be *Annulled.*

That the *Outward Supper* is not *Spiritual Worſhip*, is clear from the Nature of it; the *Materials* being *Natural Bread* and *Wine*, whereof *Wicked Men* may partake as well as *Saints*; which ſhews it to be a *Meer Natural Thing*, as the Actions alſo of *Eating and Drinking* of the ſame are *Meer Natural Actions*; and ſo no *Spiritual Worſhip.* If the *Eating and Drinking of Natural Bread and Wine is Spiritual Worſhip*, then *Unregenerate* Perſons, ſuch as *Fornicators*, *Idolaters*, *Adulterers*, *Effeminate*, *Abuſers of themſelves with Mankind*, *Thieves*, *Covetous*, *Drunkards*, *Revilers*, *Extortioners*, may perform *Spiritual Worſhip*; for they can *Eat and Drink Natural Bread and Wine.* From whence will follow this *Abſurdity*, that *Unregenerate Perſons* are *Spiritual Worſhippers*, and conſequently accepted with God in their Ungodlineſs.

If it be replied, That tho' the *Bread and Wine are Natural Things*, and the *Actions of Eating and Drinking are Natural Actions*, yet being *Religiouſly perform'd*, they become *Spiritual Worſhip.*

Anſw.

Anſw. The *Religious Performance* of *Natural Actions*, doth not *properly* conſtitute them *Spiritual Worſhip:* For then every *Natural Action*, *Religiouſly perform'd*, would be ſo; and the Conſequence of this would be, the Confounding of things *Natural* with *Spiritual*, and a Setting up of as many *Inſtitutions of Worſhip*, as there are *Natural Actions Religiouſly perform'd.* And ſo there would be no *Difference* between thoſe things, that immediately refer to *Faith and Worſhip*; and, thoſe that concern the *Outward Life and Converſation.*

The *Minor* Propoſition, *viz.* That no *Worſhip* is acceptable to God under the *Goſpel-Diſpenſation*, but that which is *Spiritual*, is evident from that of Chriſt, *The Hour cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to Worſhip him. God is a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit and in Truth*, John 4. 23, 24. And of *Peter*, *Ye as lively Stones, are built up a Spiritual Houſe, an Holy Prieſthood, to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5. From whence I argue, That, if the *Time now is, when the true Worſhippers are to Worſhip the Father in Spirit and in Truth*; that, *the Father ſeeketh or requireth ſuch to Worſhip him*; that, *they that Worſhip him, muſt Worſhip him in Spirit and in Truth*; and that, thoſe *Sacrifices which are acceptable to God, are Spiritual Sacrifices*; then No *Worſhip* is acceptable to him under the *Goſpel-Diſpenſation*, but that which is *Spiritual.* The *Diſpenſation of the Goſpel is* Διακονία τῦ πνεύματος, *the Miniſtration of the Spirit*, 2 Cor. 3. 8. And therefore that *Worſhip* which is not *Spiritual*, cannot be acceptable to God.

5. *Arg.* 5. All *Shadows* are *Annulled in Point of Obligation*; but the *Outward Supper* was a *Shadow:* Therefore, *&c.*

The *Major* appears from *Col.* 2. 16, 17. *Let no Man therefore judge you in Meat, or in Drink, or in reſpect of an Holy-day, or of the New-Moon, or of the Sabbath-days: Which are a Shadow of things to come, but the Body is of Chriſt.* The Argument deducible from hence ſtands thus, The Nature of all *Shadows* is the ſame with the *Particulars* here enumerated by the *Apoſtle*; therefore if we are not to be *judged in the One*, we are not to be *judged in the other*; and if not *to be judged*, then they *are Annulled in Point of Obligation.*

And

And for Proof of the *Minor*, I offer this to Conſideration: If the *Outward Supper* is *Meat and Drink*, then the *Outward Supper* is a *Shadow*; but the *Outward Supper* is *Meat and Drink*: Therefore, *&c.* That 'tis *Meat and Drink* is undeniable, becauſe 'tis *Material Bread and Wine*, as is evident to their Senſes, who partake of thoſe *Conſecrated Elements*, as they call them.

Arg. 6. That which hath no *Precept* for the Continuing of it, as a *Standing Ordinance* in the *Church*, is *Annulled in Point of Obligation*; but the *Outward Supper* hath no Precept for the continuing of it, as a *Standing Ordinance in the Church*: Therefore, *&c.* 6.

The *Major* here is unqueſtionable, for a *Precept* is abſolutely neceſſary to conſtitute a *Standing Ordinance in the Church.*

The *Minor* I prove, by ſhewing that thoſe *Texts* commonly alledged, to prove the *Outward Supper a Standing Ordinance in the Church*, are not *Preceptive* of any ſuch thing. The Places chiefly inſiſted upon, are *Luke* 22. 19. and 1 *Cor.* 11. 24, 25, 26. *This do in remembrance of me; this do ye, as oft as ye drink it, in remembrance of me; as often as ye Eat this Bread, and Drink this Cup, ye do ſhew the Lord's Death till he come.* And theſe, the *Sacramentarians* ſay, contain the *Force of a Precept*, and prove the *Outward Supper a Standing Ordinance in the Church.* But upon due Conſideration, the contrary doth manifeſtly appear.

1. Theſe words, *This do in remembrance of me*, may be taken either *Indicatively* or *Imperatively*, becauſe the Verb ποιεῖτε is of both *Moods*; if *Indicatively*, then the Senſe will run well thus, *Ye do this in remembrance of me*; that is, *Ye Eat my Body, and Drink my Blood*, i. e. *my Spiritual Body* and *Blood*, εἰς τὴν ἐμὴν ἀνάμνησιν, *into* or *unto my Remembrance*; which is as much as tho' he ſhould have ſaid, *Ye do this unto my Acceptance*, or *Notice-taking*; for ſo the Word, *Remember*, ſometimes ſignifies, *Remember me, O my God, concerning this*, Neh. 13. 14, 22. *Remember me, O Lord, with the Favour that thou bearest unto thy People*, Pſal. 106. 4. *Lord Remember me when thou comeſt into thy Kingdom*, Luke 23. 42. that is, *Accept me*, or, *Take Notice of me.* Which *Interpretation* is confirmed in this laſt Inſtance, and that in an *eſpecial Manner*; for as ſoon as the *Penitent Thief* had ſpoken thoſe words, *Jeſus* took *particular Notice* of him, ſaying, *Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe,*

V. 43.

v. 43. So we find that Chriſt took *Special Notice* of his Diſciples, *Luke* 22. *Ye are they*, ſaid he, *which have continued with me in my Temptations. And I Appoint unto you a Kingdom, as my Father hath Appointed unto me: That ye may Eat and Drink at my Table in my Kingdom, and ſit on Thrones judging the Twelve Tribes of* Iſrael, v. 28, 29, 30. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches, To him that Overcometh will I give to Eat of the Tree of Life, which is in the midſt of the Paradiſe of God*, Rev. 2. 8.

But if the Words be taken *Imperatively*, *This do in Remembrance of me*, as they uſually are, they will amount no farther, than to a *Precept*, obliging the Diſciples, *pro Re natâ*, for the *Preſent Occaſion*. For as they do immediately refer to that *very Time*; ſo is there no After-Precept extant, injoyning the Obſervation.

Obj. Yes, *ſay ſome*, it is commanded by the Apoſtle 1 *Cor.* 11. 24, 25. *This do in Remembrance of me*; *This do ye, as oft as ye drink it, in Remembrance of me.*

Anſw. The words do not Import a *New Command*, as is eaſily diſcernable to thoſe, that can, or are pleaſed to diſtinguiſh between a *Relation* of *Matter of Fact*, and a *Command injoyning Obedience*. The *Apoſtle* there relates the *firſt*, but doth not give forth the *Laſt*. His own Words are plain enough, *I have received of the Lord, that which alſo I delivered unto you*, v. 23. And what was that, but an Account of the *Paſſover-Supper*, which he had with his Diſciples, *the ſame Night in which he was betray'd?* And this is the main Buſineſs, as to the *Literal* Meaning of it.

Obj. But the *Apoſtles* words, *As often as ye Eat this Bread, and Drink this Cup, ye do ſhew the Lord's Death till he come*, v. 26. do import the *Neceſſary Obſervation* of the *Outward Supper*, until the *Coming of Chriſt to Judgment at the End of the World.*

Anſw. This Objection runs upon two Miſtakes; That the Words, *As often as ye Eat this Bread*, &c. imply a Command of neceſſary Obligation; and that by *Chriſt's Coming*, we are to underſtand his *Outward Coming at the End of the World*. Neither of which have been yet proved by any of our *Adverſaries*. They have indeed beg'd the *Queſtion*, and taken it for granted, but the Thing it ſelf ſtill remains to be made out by them.

I may

I may be positive in this, That none of the Words are *Imperative*, neither is there any thing in the whole Context, that amounts to a *Command* for the *Necessary Continuance of the Outward Supper*, or, that necessarily imports *Christ's Outward Coming to Judgment*.

I do acknowledge, that the *Corinthians* were in the Use of the *Outward Supper*; but that was not the *Lord's Supper*. For the *Apostle* told them in these words, *When ye come together therefore into one place, this is not to Eat the Lord's Supper*, v. 20. where he doth not say, *This is not the right way of Solemnizing of it*; but in plain Terms, he speaks to the Thing it self, *This is not to Eat the Lord's Supper*. For the *Lord's Supper* is *Inward and Spiritual*, as he tells the *Wise Men* among them, it being the *Communion of the Body and Blood of Christ*, 1 Cor. 10. 15, 16. And tho' they were in the Use of the *Outward Supper*, yet their *Practice* no more proves it an *Institution* without a *Precept* (for which there is none) to bind the *Church* to continue it, than *Paul's Circumcising Timothy*; and the *Zeal* of *Many Thousands of Believing* Jews *for the Law of* Moses, see *Acts* 16. 3. and 21. 20. proves *Circumcision* and the *Legal Ceremonies* now in Force.

Arg. 7. All *Perishing Ordinances* are *Annulled in Point of Obligation*; but the *Outward Supper* is a *Perishing Ordinance*: Therefore, *&c.* 7.

The *Major* is proved from *Col.* 2. 20, 21, 22. *If ye be dead with Christ from the Rudiments of the World; why, as tho' living in the World, are ye subject to Ordinances? Touch not, Taste not, Handle not; which are all to Perish with the using.*

The *Minor* cannot reasonably be denied, *viz.* That the *Outward Supper* is a *Perishing Ordinance*, because the *Materials* of it, *Elementary Bread and Wine*, are as liable to *Consumption*, as any of those things that *Perish with the using*.

Now for the *Reasons* before mentioned, together with that *Living Experience* which the Lord gave me of the Ceasing of the *Outward Baptism* and *Supper*, I have great Satisfaction in my former Testimony, Page 9. of *Mercy Covering the Judgment-Seat*, &c. and do here again declare, *'Tho' I esteemed them* (*viz.* the Outward Baptism and Supper) *Glorious in their Time, yet they were long since Annulled in Point of Obligation, and I found them to be but Wells without Water, and Forms without the Power,*

even the Graves and Monuments of the Dead, to thoſe that Seek the Living among them.

For I do Believe, that a *Final End* was put to them, upon the Iſſuing forth of the *Pure Goſpel-Diſpenſation*, which took not place *until Chriſt roſe from the Dead, and gave the Holy Ghoſt.* See G. K's *Presb. and Independent Viſible Churches*, p. 56.

And why any ſhould at this day Practiſe, and Plead for theſe *Antiquated Rites*, which are no *Poſitive Inſtitutions* of Chriſt, neceſſarily obliging People to the Obſervation of them, as *Goſpel-Ordinances*, I can ſee no Reaſon, unleſs the Ignorance of ſome, and the Policy and Self-Intereſt of others, may paſs under that Denomination.

If *Scripture* be pleaded in behalf of their Continuance, becauſe we there read, the *Outward Baptiſm* and *Supper* were ſometimes in uſe; why may not *Scripture* alſo be urged for *Circumciſion, Legal Purification, Waſhing one anothers Feet, Anointing the Sick with Oyl, Abſtaining from Blood, and things Strangled, the Deaconſhip of Women, and their Praying and Propheſying in the Church, Adminiſtring of Water-Baptiſm to none but the Adult, and that by Immerſion or Dipping only, Adminiſtring the Supper of Bread and Wine at Night, and to Men only, and not to Women?* For theſe things we find in *Scripture*, and yet our Adverſaries of the *National Church*, whereunto *G. K.* hath joyned himſelf, oppoſe them, and look upon them as things, that are not now to be practiſed.

And if thoſe *Ages* of the Church, that were neareſt to the *Apoſtles*, be enquired into, it will appear, that there is as little Reaſon to continue the *Outward Baptiſm* and *Supper*, as there is for diſcontinuing the *Seventh-day Sabbath*, and for *Eating of Blood*; the One being ſtrictly injoyned in the Fourth Commandment, and the other forbidden, *Acts* 15.29.

* *Curcellæus* informs us,

1. That, *It was the Practice of the Ancient Chriſtians, for ſome Ages, and that almoſt every where, to keep the* Sabbath *with the like Reverence, that they did the* Firſt-day; and for Proof thereof, quotes (a) *Tertullian*, (b) *Clemens Romanus*, (c) *Origen*,

* In diatriba de Eſu ſanguinis.

(a) Adv. Marcion. l. 4. c. 12. (b) Conſtit. Apoſtol. l. 7. c. 13. (c) Hom. 23. in Numeros.

(d) *Conſtan-*

(d) *Conſtantine*, (e) *Gregory Nyſſen*, (f) *Aſterius*, (g) *Socrates*, (h) *Sozomen*, (i) *Anaſtaſius Nicænus*, (k) *Balſamon*. And *Brerewood* tells us, *That the* Syrians *or* Melchites, *and* Abaſſines, *do keep the Saturday-Sabbath with equal Solemnity, as they do the Firſt-day*. See his *Enquiries*, c. 16. & 23.

2. That, *the whole Chriſtian Church was againſt the Eating of Blood; and agreed, that the Decree of the Apoſtles was a Precept of Perpetual Duration*. And to prove the Conſent of the Univerſal Church in this Point, he cites (l) *Tertullian*, (m) *Minutius Felix*, (n) *Biblides* the Martyr, (o) *Clemens Alexandrinus*, (p) The Author of the Queſtions and Anſwers to the Orthodox, (q) *Origen*, (r) The *Canons* of the *Apoſtles* (ſ) The *Council* of *Gangra*, (t) The 2*d Council* of *Orleans*, (u) *The Sixth General Council of* Conſtantinople. (x) *Cyril* of *Jeruſalem*, (y) *Chryſoſtom*, (z) *The Emperor* Leo.

Whereunto he adds the Teſtimony of (a) *Peter Martyr*, and (b) *Martin Delrio*, about the Continuance of this Cuſtom of *Abſtaining from Blood*; the one brings it down to the Time of *Origen*, and confeſſeth he could not tell when it ceaſed; and the other to the Age of *Bede* and *Rabanus*.

The ſame *Curcellæus* alſo ſaith, that, the greateſt Part of Chriſtians in the *Eaſt* and *South*, do at this day obſerve the *Apoſtolick Decree*, in *Abſtaining from Eating of Blood*. And to prove this, he gives us ſeveral Inſtances, as,

1. *In the* Greeks, *from the Teſtimony of* Nilus, *Archbiſhop of* Theſſalonica, *and of* Jeremias *Patriarch of* Conſtantinople.

2. *In the* Muſcovites *and* Ruſſians, *from the Hiſtory of* Sigiſmund *Baron of* Haberſtein.

3. *In the* Abaſſines, *from* Damianus à Goës, *Of the Manners of the* Ethiopians.

4. *In the* Maronites *in* Syria *and* Egypt, *from* Brerewood's *Enquiries*.

(d) Euſeb. in Vita, l. 4. c. 18. (e) In Orat. adv. eos qui ægrè ferunt reprehenſiones. (f) Hom. de Repudio. (g) Hiſtor. l. 5. c. 22. & l. 6. c. 8. (h) Lib. 7. c. 19. (i) Lib. Quæſt. q. 77. (k) In Canon. 52, Concil. 6. Gen. Conſtantinop. in Trullo. (l) Apologet. c. 9. (m) In Octavio. (n) In Euſeb. l. 5. c. 2. (o) Pædag. l. 3. c. 3. (p) Quæſt. 145. (q) Lib. 8. Contra Celſum. (r) Canon. 63. (ſ) Canon. 2. (t) Canon. 20. (u) Can. 67. (x) Catech. 4. (y) In Acta Apoſtol. Hom. 33. (z) Conſtitut. 58. (a) In 1 Sam. 14. 32. (b) In Gen. 9.

As for *Infant-Baptiſm*, or, rather *Sprinkling of Infants*, practiſed by the *National Church*, Dr. *Taylor* ſaith, 'It is againſt 'the perpetual *Analogy* of Chriſt's Doctrine; for beſides that, 'Chriſt never gave any Precept to *Baptize* them, neither him-'ſelf, nor his Apoſtles (that appears) did *Baptize* any of them, *Lib. of Propheſying*, Sect. 18. Num. 28.

'But Tradition, *ſaith he*, by all means muſt ſupply the place 'of *Scripture*, and there is pretended a *Tradition Apoſtolical*, that '*Infants were Baptized*. But at this we are not much moved; 'For we who rely upon the *Written Word* of God, as ſufficient 'to eſtabliſh all true Religion, do not value the Allegation of '*Traditions*. And however the World goes, none of the *Re-*'*formed Churches* can pretend this Argument againſt this Opi-'nion; becauſe they who reject *Tradition*, when 'tis againſt 'them, muſt not pretend it at all for them. But if we ſhould 'allow the *Topick* to be good, yet how will it be verified? 'For ſo far as it can yet appear, it relies wholly upon the 'Teſtimony of *Origen*, for from him *Auſtin* had it. Now a '*Tradition Apoſtolical*, if it be not conſign'd with a fuller Teſti-'mony, than of One Perſon, whom After-Ages have con-'demned of many Errors, will obtain ſo little Reputation 'amongſt thoſe, who know, that things have, upon greater 'Authority, pretended to derive from the *Apoſtles*, and yet '*falſely*, that it will be a great Argument that he is Credulous 'and Weak, that ſhall be determined by ſo weak Probation, 'in Matters of ſo great Concernment. And the Truth of the 'Buſineſs is, as there was no Command of *Scripture* to oblige 'Children to the Suſception of it, ſo the *Neceſſity* of *Pædo-*'*baptiſm* was not determined in the *Church*, till in the *Eighth* '*Age* after Chriſt: But in the Year 418, in the *Milevitan Council*, 'a Provincial of *Africa*, there was a *Canon* made for *Pædo-*'*baptiſm*; **never till then**. I grant it was practiſed in *Africa* 'before that Time, and they, or ſome of them, thought well 'of it; and tho' that be no Argument for us to think ſo, yet 'none of them did ever before pretend it to be *Neceſſary*, none 'to have been a *Precept* of the *Goſpel*.

'*Auſtin* was the firſt that ever Preach'd it to be *Abſolutely* '*Neceſſary*, and it was in his *Heat* and *Anger* againſt *Pelagius*, 'who had Warm'd and Chafed him ſo in that *Queſtion*, that

'it

'it made him *Innovate* in other Doctrines, poſſibly of more 'Concernment than this. And that altho' this was practiſed 'anciently in *Africa*, yet that it was without an Opinion of '*Neceſſity*, and not often there, nor at all in other Places, we 'have the Teſtimony of a Learned Pædobaptiſt, *Ludovicus Vives*, 'in his Annotations upon *Auſtin*, de Civit. Dei, l. 1. c. 27. '*Lib. of Proph.* Sect. 18. Num. 25. See alſo his *Diſſwaſive from Popery*, Part 2. B. 1. Sect. 3. p. 425, 426. in the *Coll.* of his *Polemical Diſcourſes*. Note, The *Milevitan Council* was celebrated, as ſome Authors inform us, not in the Year 418, but 416, and therefore, probably, the Doctor's 418 might be a Miſtake of the Preſs.

The main Reaſon aſſign'd by the *Council*, for Injoyning *Infant-Baptiſm* as *Neceſſary*, was the *Taking away of Original Sin*, as the Words of the *Canon*, then made about it, do declare; In Peccatorum Remiſſionem veraciter Baptizantur, ut eis Regeneratione mandetur, quod Generatione traxerunt; *Infants are truly Baptized for Remiſſion of their Sins, that what they derive by Generation, may be Cleanſed by Regeneration.*

This *Council* was held under Pope *Innocent* I. And *Auſtin*, the hard Father of that Doctrine, was preſent at it.

And as *He* and *Innocent* I. thought *Water-Baptiſm* neceſſary to *Infants*; ſo they held, that the *Euchariſt*, or *Outward Supper*, was neceſſary to them alſo. And this Opinion, as the Jeſuit *Maldonat* notes upon *John* 6. 53. prevailed in the Church about Six hundred Years. Dr. *Du Moulin*, in his *Novelty of Popery*, p. 126. ſhews, from an Epiſtle of *Jeſſe* Biſhop of *Amiens*, which is added to the Works of *Hinckmarus*, that in the *Ninth Age*, it was the Cuſtom among the *Gaules*, to give the *Supper* to Little Children, preſently after *Baptiſm*; and cites a *Conſtitution* of *Riculfus* Biſhop of *Soiſſons*, That *ſuch as are Baptized, ſhould receive the Supper, preſently after Baptiſm, becauſe the Lord ſaith, Except ye Eat the Fleſh of the Son of Man, and Drink his Blood, ye have no Life in you.*

Miſſam facio *Auguſtini* & *Innocentii* I. Sententiam, *quæ Sexcentos circiter annos viguit in* Eccleſiâ, *Euchariſtiam etiam Infantibus neceſſariam.*

Dr. *Cave* in *Primitive Chriſtianity*, Part 1. c. 10. p. 335. confeſſeth likewiſe to this Cuſtom in the *Ancient Church*, *I take no notice*, ſaith he, *in this Place, of their Giving the Euchariſt-*

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to New-Baptized Infants, the Caſe being ſo commonly known and Obvious.

And *Brerewood* ſays, That the *Cophti*, or *Chriſtians* of *Egypt*, do, at this day, *Give the Sacrament of the Euchariſt to Infants, preſently after their Baptiſm.* Enquiries, c. 22.

The ſame he alſo teſtifies of the *Abaſſines*, Ibid. c. 23. Of the *Armenians*, c. 24. and of the *Maronites*, c. 25.

Now, foraſmuch as the *Ancient Church* did, for about the ſpace of Six hundred Years, give the *Outward Supper* to Infants, with an Opinion of equal Neceſſity, from a Miſtake of *John* 6. 53. as *Auſtin* and *Innocent* I. preſſed the Adminiſtration of *Outward Baptiſm*, from a Miſtake of *John* 3. 5. Why ſhould they, who now Practiſe the *Sprinkling of Infants*, upon the ſame Foot of Account, with-hold the *Supper* from them?

The plain Truth of the Matter is, *There is no Scripture for either*; but ſeeing they who practiſed the one, did alſo practiſe the other upon an equal, tho' falſe Pretence to Scripture for both, let the Advocates of *Pædobaptiſm* ſhew, by what Authority they Practiſe that, and diſcontinue the Giving of the *Supper* to Infants. If they will take *John* 3. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God*, Literally, of *Elementary Water*; Why do they not alſo take *John* 6. 53. *Except ye eat the Fleſh*, &c. Literally too?

But if *One Sacrament*, as they term it, be neceſſary to Infants, why not the other? Seeing they are altogether as capable of the one, as they are of the other, and the Miſtaken Sanction for *Pædobaptiſm* in *John* 3. 5. hath no more Force to Bind unto that Practiſe, than *John* 6. 53. hath to oblige People to give the *Supper* to Infants.

G. K. 'And concerning the Scriptures in the 25th Page, he ſaith, 'They, i. e. *He and his Brethren, eſteem them not only as a 'Rule, but as the beſt Secondary, and Subordinate Rule extant in 'the World.* And a little before he ſaith, *The Spirit is the 'Primary and Principal Rule of Faith and Practice.* Account, &c. p. 19.

Anſw. My Words in that 25th Page, are not, *I and my Brethren*; but, *We ought to Bleſs the Lord for them*, (*viz.* the Scriptures) *and eſteem them not only as a Rule, but as the beſt Secondary and Subordinate Rule extant in the World.* I do not Limit the

the Eſteem due to them, above other Writings, to *My Self* and *Brethren*; but I ſpeak indefinitely, *We*, that is, All to whom they are afforded, and that have the Opportunity of Underſtanding of them, ought ſo to Eſteem them. Yet as great a Value as I have for them, neither I, nor any one elſe, ought to ſet them in Competition with, or give them the Preference to the *Spirit of Truth*, by which they were given forth, and from which they do receive all their *Authority*, *Worth* and *Uſefulneſs*. And therefore a *Secondary and Subordinate Rule* they are, but the *Spirit* is the *Primary and Principal Rule of Faith and Practice*. For,

1. The *Spirit* is the *Original*, the *Scriptures* are a *Tranſcript* or *Copy*.

2. The *Spirit* was the *Saints Rule* before the *Scriptures* were *Extant*.

3. The *Spirit* Receives not *Authority* from the *Scriptures*, but *they* from *it*.

4. Without the Special Illumination of the *Spirit*, the *Scriptures* cannot be *Spiritually* or *Savingly* Underſtood or Applied.

From whence the Argument is thus rightly and truly formed; That which is the *Original*, was the *Saints Rule* before the Scriptures were Extant, gives them their *Authority*, and without *which* they cannot be *Spiritually* or *Savingly* Underſtood or Applied, is the *Primary and Principal Rule of Faith and Practice*; but the *Spirit* is the *Original*, was the *Saints Rule* before the *Scriptures* were Extant, gives *them* their *Authority*, and without *it* they cannot be *Spiritually* or *Savingly* Underſtood or Applied: Therefore the *Spirit* is the *Primary and Principal Rule of Faith and Practice*.

G. K. 'Now ſeeing the Secondary Rule dictates nothing 'but what the Primary Rule firſt dictates, as the Copy hath 'nothing, but what the Original hath, it evidently follows 'from his Notion, that all that is neceſſary to Faith and Pra'ctice for Salvation, the Light within every Man doth dictate 'to him and in him, without the Scripture, which is a mani'feſt Falſehood, and contrary to the Experience of all True 'Chriſtians; and directly leads into a low Eſteem and Neglect 'of the Scriptures. *Account*, &c. p. 19, 20.

Anſw.

Anſw. This is another of G. K's *Arbitrary Concluſions*, who can draw *Quidlibet è quolibet*, *What he will*, *out of what he pleaſeth*; and then charge it, as the Conſequence of *his Adverſary's* Doctrine; when 'tis none of *his*, but G. K's *own* violent and preter-natural Deduction. I grant, it would be a *manifeſt Falſehood*, and contrary to my own *Experience*, and might directly lead me into a *Low Eſteem* and *Neglect* of the *Scriptures*, ſhould it evidently follow from *Our Principle*, that the **Light within doth** dictate *To Me*, and *In Me*, without the *Scripture*, all that is Neceſſary to *My Faith and Practice* for Salvation; for who would uſe a *Candle*, who hath the Nobler *Light of the Sun* to direct him? Or, an *Optick-Glaſs* to help his Sight, when his *Eyes* can ſee better without it? But what G. K. ſo confidently aſſerts, doth not evidently follow from *Our Principle*. For tho' *I* ſay, *That the* Light *or* Spirit, *the* Primary Rule *of* Faith *and* Practice, *is ſufficient of it ſelf, even without the* Holy Scriptures, *to lead and Guide the Faithful into all Truth*; and hath *ſo Led and Guided* the Faithful in every Age before the *Holy Scriptures were given forth*; and ſince *they were given forth*, doth *ſo Lead and Guide* the Faithful, who are *Providentially* prevented the Knowledge and Underſtanding of them: Yet, *I* who have the *Holy Scriptures*, which *I* own to be a *Secondary Rule*, afforded to *Me*, do not ſay, that the *Light* or *Spirit*, the *Primary Rule*, doth *Lead and Guide Me* into all Truth, without the *Secondary*, to wit, *the Holy Scriptures*; for which, ſince it hath pleaſed the Lord to afford them to *Me*, *I* have a very *High Eſteem*, and can *ſet My Seal* to the *Worth and Uſefulneſs* of them, as *I* come to Witneſs *their being Opened in Me*, by the ſame *Holy Spirit* that gave them forth.

So that *Our Principle* is ſo far from either *Manifeſt Falſehood*, *Contradicting the Experience of True Chriſtians*, or *Leading into a Low Eſteem and Neglect of the Scriptures*, that what can be farther, it being no leſs than the *Spirit of Truth*, which *Guides the Faithful into all Truth*?

I had, in former days, a great Eſteem for the *Scriptures*, as I doubt not but many have, who may be in the ſame State of *Blindneſs and Unbelief* that I was then in; but when it pleaſed God to *Open my Blind Eyes*, *and Turn me from Darkneſs to Light*, my Eſteem for them was not at all *Leſſened*, but rather *Increaſed*; yea,

yea, as I may ſay, it was *Rectified*, and brought under a *due Regulation.* For in the *Light* I *ſaw their Place*, and *what they are*, and *what Regard* is truly and properly due to them, *viz.* That they *are Inferior to the Spirit*, being given forth by the *Spirit*; *are Writings of the Truth*, but not the *Truth* it ſelf; and being ſuch, they ought to be *Eſteemed* as *the beſt Secondary and Subordinate Rule Extant in the World*, but *not the Primary and Principal Rule of Faith and Practice.* For that muſt be the *Primary and Principal Rule*, which was before the *Scriptures* were committed to Writing, and that is the *Light* or *Spirit.*

Whatſoever the *Scriptures* teſtifie of themſelves, that I ſincerely Believe concerning them; but more than that, ought not to be aſcribed to them. For as we are by no means to Slight or Diſ-eſteem them, becauſe the *Light* or *Spirit* is ſufficient without them; ſo we muſt not Raiſe them beyond their True Place and Value, becauſe God has afforded them to us, and is pleaſed to Teach and Inſtruct us by them; but yet not ſo, as that he cannot in All *Potentially*, and doth not, in many Caſes, *Actually* Teach and Inſtruct us, without them.

As to what he ſays about the *Secondary Rule*, that it *Dictates nothing but what the Primary Rule firſt Dictates*, or rather *hath Dictated*, for 'tis now Many Ages ſince the *Secondary Rule* was Written; I ſee no Diſadvantage in owning of it, provided he can Aſſure me, that the *Secondary Rule* contains Nothing More or Leſs, than the *Primary Rule* firſt dictated: But his Concluſion I utterly reject, as evidently following therefrom; for it follows not at all, but in his own Imagination.

G. K. 'Suppoſe one underſtands the Bible in *Hebrew* and '*Greek*, better than in *Engliſh*, which is but a Tranſlation, and 'not the Original, he will little regard the Tranſlation for 'himſelf, being done by Fallible Men, and he himſelf, as he 'thinks, Infallible, as *Richard Claridge* muſt needs think of 'himſelf, and his Brethren of the *Quakers* Miniſtry, p. 20. *Ibid.*

Anſw. He brings this *Simile*, to ſhew how the *Quakers* Principle doth directly Lead into a Low Eſteem and Neglect of the Scriptures; but it doth not anſwer the End for which he brings it. For,

1. It is very inept and improper, to compare the *Spirit* to the *Bible* in *Hebrew* and *Greek*; and the *Bible* in *Hebrew* and *Greek*, to the *Bible* in an Engliſh Tranſlation, as he here is to be underſtood, if his Words are expreſſive of his Meaning.

2. If a Man doth underſtand the *Bible* in *Hebrew* and *Greek*, better than in *Engliſh*, which is but a Tranſlation, it doth not therefore follow, that he will have little regard to the Tranſlation; for he may have great regard to the Tranſlation notwithſtanding, as ſome can ſpeak by Experience; yea, and will have, eſpecially if the Tranſlation, *Dictate nothing* ('tis *G. K*'s Phraſe) but what the Original firſt Dictates. For he that Loves the Original, cannot chooſe but Love the Tranſlation, when he is ſure it exactly agrees with the Original.

3. But ſuppoſe the Man, as he thinks, is Infallible; will he have any regard to the Tranſlation, which is done by Fallible Men? I ſee no Reaſon, but why he may have great regard to it; if, as I ſaid before, he is ſure it exactly agrees with the Original, who yet deſerves to be blamed for thinking himſelf Infallible. And *G. K.* is too raſh to conclude, that I muſt needs think ſo of my ſelf, and my Brethren: For I have no ſuch Thoughts of Infallibility, as he may imagine; as tho' we were ſecured againſt Actual Fallibility, or Poſſible Error, in all Caſes and Inſtances; for we are Men, and as ſuch, are ſubject to like Paſſions, as others are. And therefore what he quotes out of my Book, p. 18. touching the difference between the *True Miniſters of Chriſt*, and the *Men-made-Teachers*, doth not prove, that I muſt needs think my ſelf or Brethren Infallible. For I teſtifie again, as I did there, that the *True Miniſters of Chriſt*, are Immediately ſent by him; and they wait in *Silence* of all *Fleſh*, *Study* and *Reaſoning*, to Receive Immediately from him, before they deliver to the People.

But doth this prove mine and my Brethren's Perſonal Infallibility? No; it doth not. But this it teſtifies to, namely, To the *Divine Miſſion* and *Authority* of *Chriſt's Miniſters*, and their *Work and Office*, that they are *Immediately ſent* by him, and *Wait to Receive Immediately from him*, before they deliver to the People. Chriſt is *Infallible*, and his Miniſters are *Infallibly* Aſſiſted and Guided by him, as they diligently Attend to, and faithfully Abide in him, who is *Infallible*. So the *Infallibility* we plead for,

for, is not *Ours as Men*, but *Chriſt's in us*, a Meaſure or Manifeſtation whereof, is Communicated to us, in our Silent Waiting to Receive from him.

And as for their *Teachers*, who ſet themſelves to *Teach* in their own Wills and Time, and *Wait not to Receive* firſt *from the Lord Immediately*, the Meſſage, Counſel, Doctrine, *or* Exhortation, which they deliver to the People, *they are but Thieves and Robbers, Falſe Prophets and Deceivers, and the Anger of the Lord is kindled againſt them.* For thus ſaith the Lord, *Behold, I am againſt the Prophets that ſteal my Words, every one from his Neighbour: Behold, I am againſt the Prophets, ſaith the Lord, that uſe their Tongues, and ſay, He ſaith*, Jer. 23. 30, 31. Note, G. K. left out, in his Quotation, the Words [*Firſt*] and [*the Meſſage, Counſel, Doctrine, or Exhortation, which they deliver to the People*] and thoſe two *Verſes* in [*Jeremiah*] which are in Page 18. of my *Book.* Now who were theſe but *Falſe Prophets* and *Deceivers*? For they *Perverted the Words of the Living God*, v. 36. *and* cauſed the *People to Err by their Lies*, v. 32. For, he *ſent them not, nor commanded them*, compared with v. 21. *I have not ſent theſe Prophets, yet they ran; I have not ſpoken to them, yet they Propheſied.* And as theſe, and all ſuch as Run before they are Sent, are *Falſe Prophets* and *Deceivers*; ſo they are *Thieves* and *Robbers*; for, *All that ever came before me*, ſaith Chriſt, *are Thieves and Robbers*, John 10. 8. And All that ever *Come* or *Go* before him *now*, are no better. For Chriſt is *a Leader*, and *a Commander*, Iſa. 55. 4. and his *Miniſters* are called *Ambaſſadors*, 2 Cor. 5. 20. becauſe they Wait to receive their *Miſſion* and *Commiſſion Immediately* from him: But the *Falſe Prophets* refuſe Subjection to his *Leading and Command*, and Run in their own Wills, having their *Miſſion* and *Commiſſion* only from Man, and telling the People a *Legendary Story* of *Apoſtolical Succeſſion* to Blind their Eyes, and Inſlave their Purſes as well as Conſciences, to their own *Uſurpation* and *Avarice.*

G. K. 'Thus he Juſtifieth all the Vile Errors, Hereſies and 'Blaſphemies, that his Brethren have uttered by Word of 'Mouth, and Print, and all his own Falſe Notions, and Wild 'Imaginations in this his Book, as the Immediate Dictates of 'the Holy Ghoſt, and conſequently as good a Secondary Rule 'to the Quakers, as the Scriptures, tho' in Contradiction to

'himſelf in another Place of his Book; yea, not only his and 'their Words, and Writings, ſhould be as good as the Scrip-'tures, but far better. *Account*, &c. p. 20.

Anſw. Saying and *Proving* are two things; *G. K.* hath ſaid a great deal in a few words, but proved nothing at all. It is his common Out-cry againſt us, *Vile Errors*, *Hereſies*, *Blaſphemies*, *Falſe Notions* and *Wild Imaginations*, with more of the like Unſavoury Expreſſions, which are the Overflowings of that *Gall*, which ſeems to predominate in him; but all this Clamour will never Affect us, in the Judgment of any Sober and Indifferent Arbiters, but will ſtill Reflect upon himſelf, unleſs he could make out his *Porphyrian* Charge againſt us, which, *as he hath not yet done*, ſo I am bold to tell him, *he will never be able to do*, while the *Holy Scriptures* are in Being; and which we Receive, and Appeal to, as a Perfect Copy of all the Eſſentials of the Chriſtian Religion, and the Beſt Outward Rule and Standard Extant in the World, to Examine the Principles and Doctrines of Men by.

It is no Conſequence of our Principle, to Equalize, much leſs to Prefer our Words or Writings to the *Holy Scriptures*. For,

1. We diſtinguiſh of *Immediate Revelation*, and ſay, it is twofold, either in Kind or Degree. Now tho' we Believe, the *Immediate Revelation* which we have, is from the ſame *Holy Spirit* that Opened in the *Prophets* and *Apoſtles*, and through them, gave forth the *Holy Scriptures*; yet we do not ſay, it is the ſame *Revelation* for Degree which they had, but that it is the ſame for Kind.

2. 'We do not plead for any *New Goſpel*, *Faith* or *Doctrine*, 'different from that which *Chriſt*, and his *Holy Prophets* and '*Apoſtles* Taught, and is Recorded in the Scriptures of Truth; 'but for the Revelation of that which they Taught, and is 'therein Recorded. Wherefore as the Apoſtle ſays, *There are 'diverſities of Gifts, but the ſame Spirit; and there are differences of 'Adminiſtrations, but the ſame Lord. And there are diverſities of 'Operations, but it is the ſame God, which worketh all in all. But 'the Manifeſtation of the Spirit is given to every Man to profit withal*, '1 Cor. 12. 4, 5, 6, 7. So ſay we, *viz.* That there is a Meaſure 'of the ſame Spirit in us, which was in the Holy Prophets and 'Apoſtles; ſo that 'tis not an Equality of any Writings with 'theirs,

'theirs, but a Meaſure of the ſame Spirit of Revelation which 'they had, that we contend for. *Defence of the People, called Quakers*, &c. p. 6.

As for any Contradiction to my ſelf in this Matter, in another place of my Book, *G. K.* hath given no Inſtance in what Page the ſaid pretended Contradiction is; and till he doth that, and makes it evidently out to be a Contradiction, it deſerves to be rank'd among the Reſt of his Common, Unprov'd, Bantering Allegations.

G. K. 'Becauſe we have (if we will Believe him) the Imme-'diate Dictates of the Spirit in his and his Brethrens Preachings 'and Writings, Originally in *Engliſh*; whereas the *Engliſh* Bible 'is but a Tranſlation. The ſame Holy Ghoſt, that formerly 'ſpoke Originally in *Hebrew*, and *Greek*, in the Holy Prophets, 'Apoſtles and Evangeliſts, ſpeaks now Originally in *Engliſh*, 'in *Richard Claridge* and his Brethren, but ſpeaks in our *Engliſh* 'Bible, but mediately and remotely in a Tranſlation made by 'Fallible Men, ſuch as were in his Account Thieves and Rob-'bers, Falſe Prophets and Deceivers, *Account*, &c. p. 20, 21.

Anſw. 'Tis a certain Indication of a very Bad Frame of Mind, let Men Profeſs what they will, when once they turn Scoffers, and make Sport with that which is truly Religious. It ſavours of a Light and Frothy Spirit, where-ever it is. The Scriptures have foretold, *That there ſhall come, in the laſt days, Scoffers*, 2 Pet. 3. 3. The *Greek* word there is Ἐμπαῖκται, which alſo ſignifies *Scorners*. It anſwers the *Hebrew* word לצים *Letzim*, Pſal. 1. 1. there tranſlated, *The Scornful*, and imports the higheſt degree of Impiety. Dr. *Hammond* ſays, It notes *Apoſtates*, Men fallen off from the *Truth*; See his *Annotations* on 2 *Pet.* 3. 16. Which, while they abide in it, is a *Stay to their Minds*, and a *Bridle to their Tongues*, and keeps them Solid and Savoury; but being turn'd from it, they grow Looſe and Unſtable, and often fall into *Scoffing*. And this ſeems to be the preſent caſe of *George Keith*, who having deſerted the *Truth*, which once he made *Profeſſion* of, is now become a *Scoffer* at it, and at thoſe that ſtedfaſtly adhere to it. The *Holy Ghoſt* is become the Subject of his Burleſquing Fancy; and ſince he takes that Profane Liberty to Droll upon the *Holy Ghoſt*, how can we, who Profeſs to be under the Teachings of it, expect to eſcape the

Scurrilous

Scurrilous Strokes of his Sarcaſtick Pen? But let no one think the Worſe of *Truth*, becauſe he is Fallen from it, and is grown ſo Bold, as to Ridicule it. *Lucian* Scoff'd at God and Religion, and ſo did *Julian* the Apoſtate; but the End of both was Miſerable.

It is a good Caution that Archbiſhop *Tillotſon* gives in his Sermon on 2 *Pet.* 3. 3. '*We muſt take heed*, ſaith he, *how we* '*Scoff at Religion, under any Form; leſt inſenſibly we derive ſome* '*Contempt upon Religion it ſelf* And a little after, *It is juſt with* '*God, to permit thoſe who allow themſelves in one degree of Profane-* '*neſs, to proceed to another; till at laſt they come to that Heighth of* '*Immorality, as to Contemn all Religion.*

Let *G. K.* conſider of this, leſt he gradually proceed from *Practical Scoffing*, to *Speculative Incredulity*; and ſay with the *Fool* in his Heart, *There is no God.*

G. K. 'Again, I find he has got into the ſame Falſe and 'Wild Notion with *G. Fox*, *G. Whitehead*, and *W. Penn*, that 'the Seed, which God Promiſed to *Abraham*, in which all 'Nations were to be Bleſſed, is the *Light Within*; for which 'he quotes *Gal.* 3. 16. For thus he ſaith, Page 4. *But the In-* '*corruptible Seed, Chriſt Jeſus*, Gal. 3. 16. *The Word of the King-* '*dom, from whence the New Birth comes, is both the Seed, and the* '*Sower himſelf, and he Sows it in the Hearts of all Mankind, and* '*would have all to keep it, and bring forth Fruit with Patience.* Account, *&c.* p. 21.

Anſw. The Notion of *G. Fox*, *G. Whitehead*, and *W. Penn*, concerning *the Seed*, is neither *Falſe*, nor *Wild*, as he erroneouſly affirms; but *True*, and *Sound*, according to the *Holy Scriptures*. For *the Seed*, or *Chriſt*, which God promiſed to *Abraham*, in which all Nations were to be Bleſſed, may be conſidered in a twofold Reſpect, *viz.* as to his *Inward* and *Outward Appearance*. As to his *Outward Appearance*, he was *the Seed* of *Abraham* according to the Fleſh; but this hinders not, but that Chriſt, who was deſcended from *Abraham* according to the Fleſh, is *the Seed* alſo, with reſpect to his *Inward Appearance* in the Hearts of the Children of Men. For *the Seed* is the *Word of God*, Luke 8. 11. the *Name*, by which Chriſt is Eminently ſo called, *Rev.* 19. 13. And his *Name* is called, *The Word of God*. But many Stumble, and are Offended at it, whoſe Minds are too much Outward, and to whom it is

not

not given, *to know the Myſteries of the Kingdom of God*, ſee *Luke* 8. 10. There are many Tropical and Allegorical Expreſſions in Scripture, which the Ignorant and Unlearned wreſt; but to thoſe they are Unlock'd, who wait at Wiſdom's Gates, by him who hath the Key of *David*, who *Openeth and no Man Shutteth, and Shutteth and no Man Openeth.* And as Chriſt is *the Seed*, ſo he is *the Light*, and that *Within*; yet not ſo *Within*, as to exclude him from being *the Light* of Men *Without*, or in his *Outward Appearance.* For, as *W. Penn* ſaith, ' *'Tis moſt true,* ' *Chriſt was, in a Senſe*, the Light of the World *in that* Very Appearance, *and ſhined forth by his Heavenly Doctrine, many ad-* ' *mirable Miracles, and his Self-denying Life and Death: But ſtill* ' *that hinders not, but that he was and is*, That Spiritual Light, ' which ſhineth, more or leſs, in the Hearts of the Sons and ' Daughters of Men. *For as he was* a Light *in his Life and Con-* ' *verſation, he was only* a Light *in a more Excellent Senſe, than he* ' *ſpoke of to his Diſciples, when he ſaid*, Ye are the Light of the ' World. *But Chriſt the* Word *Enlightned them, and Enlightens* ' *us, and Enlightens all Men that come into the World; which he* ' *could not be ſaid to do, if we only regard his* Perſonal *and* Out- ' ward Appearance: *For in that Senſe it is long, ſince he was* ' *that* Light, *but in this, he is* continually *ſo. In that reſpect he is* ' Remote, *but in this Senſe, he is* Preſent *and* Immediate; *elſe we* ' *ſhould render the Text, That was the True* Light, *which* did Lighten, ' *inſtead of which*, Lighteth *every Man that cometh into the World.* Primitive Chriſtianity Revived, *&c.* p. 17, 18.

The Paſſage in my Book, Page 4. which *G. K.* ſo Cenſoriouſly reflects upon, remains, notwithſtanding his Attempt againſt it, Firm and Unſhaken. If giving of Bad Language, without any Proof offered by Way of Refutation, may paſs for Argument, then *G. K.* hath done ſomething to the Purpoſe; but Hard Words without Solid Reaſons, have as little of Argument, as Civility in them, and ought not to be admitted for an *Anſwer.*

G. K. ' And in his Preface, Page 5. I find he has the like ' Falſe and Antichriſtian Notion with *G. Whitehead*, and ' *W. Penn*, about Chriſt Without, *the Hiſtory*, and Chriſt Within, ' *the Myſtery*; *As any Man or Woman* (ſaith he) *comes to Believe* ' *in the Light Within, and to receive with Meekneſs the Ingrafted* ' *Word* [meaning the Light Within] *ſo we teſtifie from our own* ' *Experience,*

'*Experience, that they will be led to have an higher Eſteem for the* '*Outward Appearance of Chriſt, than ever they could have before.* '*For the Experimental Knowledge enhanſes the Worth and Value of the* '*Hiſtory.* Account, *&c.* p. 21.

Anſw. What may not a Cavilling Opponent find Fault with? It is an Innocent Way of Expreſſion to uſe the Word *Hiſtory*, in the Senſe that I do, applying of it to the *Outward Appearance of Chriſt* in the Prepared Body, wherein he came to do and ſuffer the Will of God, for the Redemption and Salvation of loſt Mankind; and is Juſtifiable by the *Holy Scriptures*, tho' it cannot eſcape *this Man's* Cenſure, of being Falſe and Anti-chriſtian. Doth not the Apoſtle *Peter* relate the *Hiſtory* of *Chriſt's Outward Appearance*, Jeſus *of* Nazareth, *a Man approved of God, by Miracles, Wonders and Signs*, that was *taken, and by Wicked Hands Crucified and Slain, whom God raiſed up*, Acts 2. 22, 23, 24. and Chap. 4. 10. and then proceed to the *Myſtery* of it, *There is none other Name under Heaven*, ἐν ἀνθρώποις, In Men, ἐν ᾧ, In which *we muſt be Saved?* Chap. 4. 12. A plain Account of *Chriſt Without*, and *Chriſt Within*, in the *Hiſtory* and in the *Myſtery*, and yet not *Two*, but *One Chriſt*. And tho' the Apoſtle *Paul* gives a large Relation in his Epiſtles of the Manifeſtation of Chriſt in the Fleſh, as that, *He was of the Seed of* David, *Rom.* 1. 3. 2 *Tim.* 2. 8. *of the Tribe of* Judah, *Heb.* 7. 14. *Made of a Woman, made under the Law*, Gal. 4. 4. *Before* Pontius Pilate *witneſſed a good Confeſſion*, 1 Tim. 6. 13. *Bare our Sins in his own Body on the Tree*, 1 Pet. 2. 24. *Was delivered for our Offences*, Rom 4. 25. *Taſted Death for every Man*, Heb. 2. 9. *By his Blood*, διὰ τοῦ, *found Eternal Life* for us, Chap. 9. 12. *Died for our Sins, was Buried, Roſe again the Third day*, 1 Cor. 15. 3. *Shewed himſelf alive after his Paſſion, by many Infallible Proofs, being ſeen of* his Apoſtles *forty days, and ſpeaking of the things pertaining to the Kingdom of God*, Acts 1. 3. *And when he had ſpoken theſe things, while they beheld, he was taken up, and a Cloud received him out of their ſight*, v. 9. Yet doth he not advance higher than this *Hiſtorical* Relation of his External Appearance, even to *the* Myſtery *which hath been hid from Ages, and from Generations, but now is made manifeſt to the Saints?* Col. 1. 26. Now what is this *Myſtery*, or, *The Riches of the Glory of this Myſtery?* It is **Chriſt In you**, *the Hope of Glory*, v. 27. We readily grant,

grant, with the Apoſtle, that *God manifeſt in the Fleſh*, was a *Myſtery*, 1 Tim. 3. 16. but **Chriſt Within** is, as I may ſay, the *Myſtery* of that *Myſtery*; or, as the Apoſtle tranſcendently ſpeaks of it, as before, *The Riches of the Glory of this Myſtery*. We never, ſpake diminutively of Chriſt's Manifeſtation in the Fleſh; but comparatively ſpeaking, his *Spiritual Appearance* doth claim the Preheminence of his *Corporeal*.

G. K. 'Thus we ſee he is of the ſame Mind with his Anti-'chriſtian Brethren, *G. Whitehead* and *W. Penn*; Chriſt Jeſus, God 'and Man, the Word made Fleſh, made of a Woman, whom 'this *R. C.* and his Brethren call the Outward Appearance of 'Chriſt, [as if our Bleſſed Lord without us, were but an Out-'ſide thing, as ſome of them have call'd him in my Hearing, 'like a Shell without the Kernel, he who was and is full of 'Grace and Truth, and of whoſe Fulneſs we all receive, and 'Grace for Grace] is the *Hiſtory*, but the Light Within, whom 'they call Chriſt Within, is the *Myſtery*; and according to 'this, *W. Penn* ſaid, as quoted in my Third and Fourth Nar-'rative, *The Work of Regeneration*, which they call Chriſt formed 'within, is a greater Myſtery, than God Manifeſt in the Fleſh. *Account*, &c. p. 21.

Anſw. Where did thoſe two *Chriſtian Worthies* ever call Chriſt Jeſus, God and Man, the Word made Fleſh, made of a Woman, the *Hiſtory*? Let him either produce the very Words, as he here Charges them, out of their *Books*, with *Page* and *Line*, or, publickly acknowledge the apparent Wrong he hath done them. He hath Subtilly avoided Citation of *Book* and *Page*, the better to cover his Slander, and make it take with the Unwary Reader: As he hath alſo done in that other pretended Saying of *W. Penn*, That, *the Work of Regeneration is a greater Myſtery, than God manifeſt in the Fleſh*. He refers, indeed, to a Quotation in his own *Third* and *Fourth Narrative*; and in his *Fourth* he mentions *W. Penn*'s *Preface* to *R. Barclay*'s Collection, but cites no Page, only is pleaſed to ſend us to his *Third Narrative*, p. 10. where for our Information, no Page is mentioned neither. And for the Words themſelves, they are not to be found in this Form in the *Preface*. *W. Penn* ſpeaking of *Regeneration*, ſaith, It *is the great Work of Religion*; 'yea, *Religion, true Chriſtian Religion is Regeneration*, for it is the

'very End of Christ's Coming; we cannot be Saved without 'it: Nay, it is called that very Salvation. Hear the Apostle, '*But after the Kindness and Love of God our Saviour appeared, not* '*by Works of Righteousness, which we have done, but according to* '*his Mercy he Saved us, by the Washing of Regeneration, and Renew-*'*ing of the Holy Ghost, which he shed on us abundantly, through* '*Jesus Christ our Saviour*, Tit. 3. 4, 5, 6. Now so far is God 'Revealed to thee, and art thou truly Religious, as thou art 'Born again, Washed and Renewed by the Regenerating Spirit 'of God, and no further; *Preface*, p. 33. Then he shews, how we come to know and Witness this Work of Regeneration, and that is, *By Revelation*; for 'the Way to be a Child of 'God, and Minister of this Truth, is, *saith he*, the Inward Ex-'perience of the Revelation of the Spirit and Power of God in 'the Soul; p. 36. having said before in the same Page, '*Great is* '*the Mystery of Godliness. And if the Apostle said it of the Mani-*'*festation of the Son of God in the Flesh*, 1 Tim. 3. 16. *If that be a* '*Mystery, (and if a Mystery, it is not to be spel't out, but by the* '*Revelation of the Spirit) how much more is the Work of Regeneration* '*a Mystery, that is wholly Inward and Spiritual in its Operation?* Now this is the Passage that *G. K.* is supposed to allude to; and tho' he hath endeavoured to represent it, by his Gloss, as an Antichristian Notion, yet *W. P.* hath said but the very same in Effect, which the Apostle *Paul* hath testified of it in Words of the like Importance, *Col.* 1. 26, 27. And 'tis what the True Christian Man and Woman do Experience, as they feel the Work of Regeneration wrought in their Hearts. For tho' it is a great Mystery, *That the Son of God was manifest in the Flesh*; yet it is more to the Faithful to know *Christ formed in them*, which is the *Work of Regeneration*, tho' *G. K.* speaks slightly of it, than all Knowledge of his Outward *Birth*, *Life*, *Death* and *Resurrection*: For what will all that avail us, if we do not know Christ to Live *In us*? Christ to Tabernacle and Dwell *In us*? If a Man were as Orthodox in Fundamentals, as the Highest Notionist in the World doth suppose himself to be; yet, if he *hath not the Spirit of Christ*, *he is none of his*, Rom. 8. 9. 'Tis the Dwelling of Christ in our Hearts by Faith, that evidenceth us to be his. *Hypocrites* may go a great Way in *Creeds* and *Confessions*, yea, and in many *Outward Acts* of Wor-

ship

ſhip and Converſation; but the *Light or Spirit* of Chriſt, makes a through Diſcovery of the *Inward Parts*, and no *Hypocriſie* can ſtand before it.

So then, we do not in the leaſt derogate from the *Myſtery* of the Son of *God manifeſt in the Fleſh*; for we Believe that Chriſt was a *Saviour in that Very Manifeſtation*, and that by his *One Offering* Once offered, through the *Blood of his Croſs*, by the Eternal Spirit without Spot to God, hath ſo far Anſwered the *Juſtice of God*, and *Reconciled us to Him*, even while we are Enemies, as that we are put into a Capacity of having our Sins that are paſt Remitted, upon our *Repentance*: But we rather Magnifie the *Myſtery* in that *Outward Appearance* of Chriſt, by preſſing after an Experimental Knowledge of him, in his *Inward Appearance* in our Hearts; it being the End and Deſign of that his *Outward Appearance*, that we ſhould not barely and ultimately reſt there, but by Faith ſeek after ſomething *Inward* alſo, and beyond that *Bodily Manifeſtation*, tho' not Excluding our Belief in it neither. For as we are put into a *Capacity*, by the *Favour of God*, and the *Sufferings and Death of Chriſt*, of having our Paſt Tranſgreſſions Remitted, upon our *Repentance*; ſo there is a Meaſure of that *Life*, *Light*, *Spirit*, *Grace* and *Power* that was in Him, Communicated unto us, as the *Free Gift of God*, to Inable Us to *Believe* and *Repent*, in order to our Recovery out of our *Loſt Eſtate*. And as we come to Witneſs this *Life*, *Light*, *Spirit*, *Grace* and *Power of God*, in our ſeveral Meaſures reſpectively, *Quickning*, *Enlightning*, *Cleanſing* and *Redeeming* us from the Power of *Sin* and *Satan*, and Bringing us into *Union* and *Communion with God*, from whom we were at a diſtance, and to whom we were Enemies by *Wicked Works*; ſo we alſo come to know our *Juſtification*, that we who were before *Ungodly* and *Unrighteous*, are now made *Holy* and *Righteous*. See *Mercy Covering the Judgment-Seat*, &c. p. 30. And this is *Regeneration*; for we are not *Regenerated*, before we are *Juſtified*; that is, *made Juſt*; which is ſurely ſomething more, than being Reputed or Accounted *Juſt*, by an *Imputative Righteouſneſs* only. For tho' we do not by any means undervalue the Imputation of Chriſt's *Active* and *Paſſive* Obedience without us, but ſincerely Believe and Confeſs to both, as being

the *Remote Procuring Cauſe* of Our Deliverance and Salvation, not only from the *Guilt*, but alſo from the *Power* and *Defilement* of Sin: Yet the *Immediate Formal Cauſe*, with reſpect to our Particular, Perſonal Benefit, is *Chriſt Formed in us.* For when we come to Witneſs *Chriſt Formed in Us*, then we ſtand *Formally Juſtified*, and have a Right and Title to whatſoever he hath done and ſuffered for us, *Without Us.* Here is the *Hope of Glory* indeed, and the very *Crown* of our Joy and Conſolation, Chriſt *In us* by his Bleſſed Spirit; We *In him* by that Faith which keeps the Commandments of God: Chriſt *In us*, as the Vine is *In* the Branches; or, as the Members are *In* the Head; We *In him*, as the Branches *In* the Vine, or, as the Members are *In* the Head: Chriſt *In us* by Way of Union and Indwelling; We *In* him by Ingrafture and Communion. Here the Vail is taken off, and the Viſion unſeal'd, and made both Legible and Intelligible. Here the Grave is Open'd, and the Stone Roll'd away; Chriſt is Riſen, the Life is Exalted, and becauſe he Lives, we Live alſo; and to Experience this in our own Souls, is certainly beyond all the Knowledge of Chriſt, *meerly* as according to the Fleſh.

G. K. 'As if our Bleſſed Lord without us, were but an Out-'ſide thing, as ſome of them have called him in my Hearing, 'like a Shell without a Kernel; *Account*, &c. p. 21.

Anſw. In his ſaying, *Some of them*, and not Specifying the Perſons that called Chriſt ſo, he hath not dealt fairly by us. He ought to have told us who they were, that we might have enquired into the Matter of Fact, and known whether it had been ſo. He refers us to his own *Hearing*; but as Ill-Will ſeldom ſpeaks well, ſo it ſeldom ſpeaks true. Beſides he has given us Juſt Occaſion to queſtion his Veracity, who ſtands Charged with ſo many Falſe Quotations, Lyes, and Forgeries, by *John Whiting*, whereof he hath not acquitted himſelf.

G. K. 'Thus we ſee what a *Judas* Kiſs this *Richard Claridge* 'hath given to our Bleſſed Lord, pretending to Value his 'Coming in the Fleſh; but yet ſtill it is the Hiſtory, and 'Chriſt Formed Within him, that is, *Richard Claridge* himſelf, 'being Regenerated, is the Myſtery, he is now become Chriſt 'the Son of God, Equal with God, if his Doctrine be con-

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'ſiſtent with his Brethren, eſpecially with his Elder Brother 'G. F. who ſo affirm'd of himſelf, as I have clearly proved 'in my *Fourth Narrative*; *Account*, &c. p. 22.

Anſw. The *Judas*-Kiſs I know to whom it belongs, not to the Accuſed, but to the Accuſer, and to him I return it: For G. K. hath gotten the *Bag*, a *Set-Maintenance* in the National Church, which R. C. hath Left. And for the ſake of the Bag, how Treacherouſly hath this G. K. dealt with our Bleſſed Saviour, while under Pretence of Magnifying his Coming in the Fleſh, he hath greatly Leſſened his Appearance in Spirit, drolling *upon the Holy Ghoſt*, and taxing the Glorious Myſtery of the *Light Within*, for a *Falſe and Antichriſtian Notion*? Account, *&c.* p. 20, 21. I Bleſs the Lord, my Doctrine concerning the *Light*, is conſiſtent with my Brethren's, being in all Things according to the Scriptures of Truth: But it is a Dark and Wicked Charge in him, to ſay, *That Chriſt Formed* 'Within him, *that is*, Richard Claridge himſelf, *being Regenerated*, 'is the Myſtery, *he is now become the* Son *of God*, Equal *with* 'God. I never Thought, nor Spake, nor Printed any ſuch Thing; neither is it deducible from our Principle. For the Truth hath taught me to diſtinguiſh between *Chriſt Formed Within*, and the *Perſon in whom he is Formed*; between the *Author of Regeneration*, and *him that is Regenerated*. But G. K. repreſents me, as ſpeaking contrary to Scripture, and my own Experience; who abhor ſuch Blaſphemous and Antichriſtian Confuſion, as to ſay, That *I being Regenerated am the Myſtery, and am now become Chriſt the Son of God, Equal with God.* Chriſt himſelf, the Author of Regeneration, is the *Myſtery*, and not the *Man* that is Regenerated. The Union between Chriſt and *the Church, which is in God the Father, and in the Lord Jeſus Chriſt*, 1 Theſſ. 1. 1. & 2 Theſſ. 1. 1. is a Marvellous and Myſterious Union: But in this Union there is no Tranſubſtantiation, or Confuſion of Subſtance or Being, ſo as that Chriſt is Changed into the *Eſſence* of the Believer, or, the Believer Changed into the *Eſſence* of Chriſt; for Chriſt remains *the Same yeſterday, and to day, and for ever*, the Mighty God, and the Everlaſting Father; and the Believer is the Workmanſhip of his Hands, a Creature ſtill, notwithſtanding *God dwelleth in him, and He in God.* Therefore, as

Dr.

Dr. *Jacomb* well obſerves, *Tho' they be Really and Nearly United, yet both keep their Natures diſtinct, and are the ſame, after the Union, that they were before*, Sermon on *Rom.* 8. 1. p. 45. This Union is very great, *I* in *them*, ſaith Chriſt, *John* 17.23,26. *You* in *me, and I* in *you*, John 14. 20. *He that is joyned unto the Lord*, ſaith the Apoſtle, *is* One Spirit, 1 Cor. 6. 17. *As the Body is One, and hath many Members, and all the Members of that One Body being Many, are One Body: So alſo is Chriſt*, Ibid. 12. 12. *For by One Spirit are we all Baptized into One Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to Drink into One Spirit*, v. 13. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth* in *you?* 1 Cor. 3. 16. *Know ye not that your Body is the Temple of the Holy Ghoſt which is* in *you?* Ibid. 6. 19. *Ye are the Temple of the Living God; as God hath ſaid, I will dwell* in *them, and Walk* in *them*, 2 Cor. 6. 16. *He that Eateth my Fleſh, and Drinketh my Blood, dwelleth* in *me, and I* in *him*, John 6 56. *He that keepeth his Commandments, dwelleth* in *him, and he* in *him*, 1 John 3. 24. *Hereby know we that we dwell* in *him, and he* in *us, becauſe he hath given us of his Spirit*, Ibid. 4. 13. Again, This Union is ſo very abſtruſe, that the Natural Man, tho' he may pretend to Talk of it, yet he cannot Underſtand, nor ſpeak ſenſibly of it, he himſelf not being in it. Some have taken it to be no more than a *Political Union*, ſuch as is between a *King and his People*; others for a meer *Moral Union*, ſuch as ſtands in an Union of *Will and Affection*: But theſe do not fully reach the Point; For there is an Higher Union than either of them, tho' incluſive of both, and that is *Myſtical*; ſuch as is between the *Vine and the Branches, the Head and Members*, the *Foundation and Building*; the *Husband and Wife*, a *Father and his Children*: A Wonderful, Myſtical Oneneſs and Conjunction, eminently ſhadowed forth by theſe Similitudes, and Livingly Experienced by the Faithful in Chriſt Jeſus, *who walk in the Light, as God is in the Light*, and ſo *have Fellowſhip with him*, tho' rejected by the *Children of Dagkneſs*, as a Figment of the Brain, and having no other Exiſtence, than in the meer Fancy or Imagination. But to ſuch as theſe the words of the precited Doctor are very ſuitable; *'Tis a Real Union*, ſaith he, *not a Notional, Phantaſtick*,

taſtick, or Opinionative Thing, ſomething that is meerly Matter of Phancy and Imagination, or ſomething that Dull and Melancholly Perſons pleaſe themſelves with the Thoughts of: O *'tis not ſo, but 'tis a* Real Thing, *and as* great a Reality, *as any whatſoever it be. You have very many Scriptures which ſpeak to it under great Variety of Expreſſions; all of which, with the* greateſt Evidence and Clearneſs *do point to it, and cannot be otherwiſe underſtood.— As* Really *as the Members are united to the Head, and the Head to them; the Wife to the Husband, and the Husband to the Wife; the Branches to the Root, and the Root to the Branches; ſo* Really *are the Saints United to Chriſt, and Chriſt to them; (for theſe ſeveral Unions do Confirm, as well as Repreſent and Open* the *Myſtical Union.)* Nothing in Religion is Real, if this be not; *take away the* Myſtical Oneneſs *between Chriſt and the Soul, and take away all.* Sermon on *Rom.* 8. 1. p. 55.

A little after, he ſaith, *Believers are not* One *with Chriſt, as he is* One *with the Father, in reſpect of the* Manner *of the Union; but as to the* Truth *and* Reality *of it, ſo 'tis as* Verily, *as* Truly One *with Chriſt, as Chriſt is* One *with the Father. 'Tis an* Higher Union *'twixt the Father and the Son, but 'tis as* Real an Union *'twixt Chriſt and Believers.*—A Divine, Inward Spiritual Union, *Ibid.* p. 56.

What Sad Work might *G. K.* make with the Sayings of Chriſt, concerning this *Glorious Union*, and the Teſtimonies of his Holy Apoſtles, who were Witneſſes in their Meaſures of the Work of it in their own Hearts, and have left their Teſtimonies thereunto upon Record in the Scriptures; if he durſt give the ſame Scope to his Pen, in Wreſting and Perverting of them to that degree, that he doth our Words and Writings? I would, in true Love to his Immortal Soul, if he hath not hardened himſelf againſt Chriſtian Admonition, deſire him to conſider, how he can be clear from caſting Reproach upon *Scripture* it ſelf, who thus Traduceth us, delivering our Experiences in *Scripture-Language?*

His Charge againſt *G. F.* that Eminently Faithful Miniſter of Chriſt, *viz.* That he Affirmed, *He was Equal with God*, which he pretends to have proved in his *Fourth Narrative*, is a Falſe and Malicious Charge. And tho' *G. F.* hath Bleſſedly Finiſhed his Courſe, and is Entred into that Glorious Reſt that remaineth

maineth for the People of God, and cannot now, *vivâ voce*, Plead for himſelf; yet in his Life-Time, when ſome of his Bitter Enemies charg'd him with Profeſſing himſelf *Equal with God*, he Poſitively denied the Charge; and did not ſo ſpeak, as that *He was Equal with God*, but that the *Father* and the *Son* are *One*, and that *Chriſt* and the *Holy Spirit* are *Equal with God*; ſee *Saul's Errand*, p. 5, 6. and *Juſt Enquiry*, p. 12.

This is an Anſwer ſufficient to *G. K's* Charge in this Place: And for a fuller to what he ſays in his *Fourth Narrative*, I refer the Reader to *John Whiting's* Book, Entituled, *Judas and the Chief Prieſts, Conſpiring to Betray Chriſt and his Followers*, p. 26, 27, 28. and to *Daniel Phillips's* Proteus Redivivus, p. 7, 8.

G. K. 'And thus the Nation may ſee, notwithſtanding 'ſome Ignorant and Undiſcerning Laick-Quakers think and 'ſay, that their Miniſters Preach Sounder Doctrine than for-'merly, yet they are not Changed in their Doctrine; a freſh 'Inſtance whereof we have in this late Book of *Richard Claridge*, 'Publiſhed by the Authority of the *Second-Days-Meeting*, on 'whom, as is above ſhewed, *G. Fox* did devolve his Supremacy, 'as the Quaker's Univerſal Biſhop and Pope, before his Deceaſe, *Account*, &c. p. 22.

Anſw. We uſe no ſuch Terms amongſt us, as *Laick-Quakers*, from Λαὸς, *Populus*, the *People*, in Contradiſtinction to *Clergy-Quakers*, from Κλῆρος, *Sors*, *Lot* or *Portion*. It is well known who they are, namely, the *Roman* and *Engliſh Hierarchy*, that uſe them, appropriating the Term *Clergy* to their *own Order*, and calling all others that are not of it, the *Laity*. Pride and Ignorance were the firſt Parents of this Diſtinction, and by them the Spurious Off-ſpring is Kept and Maintained at this Day. It is a Diſtinction not to be met with in Scripture, the word Κλῆρος *being no where appropriated* there *to the Miniſtry only, but commonly attributed to the whole Church*, 1 Pet. 5. 3. as is confeſſed by the Authors of the Book called, *The Divine Right of Church-Government*, p. 145. (a) Calvin *doth reject it*

(a.) *Hic loquendi Modus Adulterimus fuit, vel ſaltem à recto Apoſtolorum tramite degener. Comment. in* 1 Pet. 5. 3.

as

as an Adulterate Way of ſpeaking, or at leaſt degenerating from the Right Uſage of the Apoſtles. * Weems *is poſitive, that* Κλῆρος *ſhould not be tranſlated* God's Clergy, *but* God's Inheritance, 1 *Pet.* 5. 3. *This Word which is common to all God's People, ſhould not be appropriated to a few.* Our *Engliſh* Tranſlation renders it, *God's Heritage*, which cannot be underſtood reſtrictively of the Miniſters, as tho' they were his Heritage *only*; but muſt be applied to the whole Church: For thoſe whom *Peter* calls *the Flock of God*, v. 2. he here calls τῶν Κλήρων, the *Lots*, or *Portions.* And this Way of Expreſſion by *Peter* in the New Teſtament, is anſwerable unto that of *Moſes* in the Old, *Deut.* 4. 20. and 9. 29. where the People are called, *A People of Inheritance*, and, *Thine*, that is, the Lord's *Inheritance.* The Word *Clergy* then is untruly arrogated by a *Party of Men* who Glory in that Characteriſtick, as tho' that Title was their Peculiar, and belonged to none elſe; for the *Whole Church*, *All God's People*, are his *Clergy*, that is, his *Lot* or *Portion.*

* Exercitat. Divin. p. 137.

But who are thoſe *Quakers* that Think and Say, That *their Miniſters Preach Sounder Doctrine than Formerly?* Why *G. K.* hath told us, who they are; namely, *Some Ignorant and Undiſcerning Laick-Quakers.* For *Wiſe and Underſtanding Quakers* know, that *their Miniſters* do not Preach Sounder Doctrine than Formerly, becauſe *the Truth* is *One and the Same* that ever it was, and their *Preſent Miniſters* are *One* in *Principle and Doctrine* with thoſe *Ancient Friends*, whom God Raiſed up and ſent forth to Preach the *Everlaſting Goſpel of Chriſt*, *in Demonſtration of the Spirit, and of Power:* Not to take Men off from the *Scriptures*, and Owning the *Man Chriſt Jeſus* in his *Outward Viſible Appearance*, but that they ſhould not take up their *Reſt* there, without *Preſſing* after ſomething farther, to wit, *Chriſt in his Inward Spiritual Appearance, by his* **Light and Spirit in their Hearts and Conſciences**; that by Turning their Minds to that of God in themſelves, they might have their *Underſtandings Opened, to Underſtand the Scriptures*, to *know the Myſteries of the Kingdom of God*; and come to Witneſs, through *Repentance toward God*, and *Faith toward our Lord Jeſus Chriſt*, the *Alone Saviour*, Remiſſion of Sins that are paſt, and Peace with God for their Immortal Souls. This was the **Miniſtry** of our *Ancient*

Friends, and it is Our **Miniſtry** in this the Day of the Lord's Glorious and Wonderful Appearance. There is a Sweet and Bleſſed Harmony and Conſent in our Teſtimonies, and I Rejoyce that *G. K.* hath given us this Character, that **We are not Changed in our Doctrine**, and that *Richard Claridge*'s Book is an *Inſtance* thereof.

But his Story of *G. Fox*'s Supremacy, as the *Quakers* Univerſal Biſhop and Pope, before his Deceaſe, is a Piece of meer *Banter*. He was a Meek and Humble Miniſter of Chriſt, and Uſurped no *Supremacy* over his Brethren. But we know who do *Lord* it over theirs, and 'tis likely would over all others within their Reſpective *Provinces* and *Juriſdictions*, if they were not Limited, viz. *Orbis Britannici Pontifices*, *The Popes of the Britiſh World*, Canterbury *and* York, the One *Primate and Metropolitan over all* England, the other *Primate and Metropolitan of* England. Lofty and Swelling Titles, with a Claimed Power, and an aſſumed Greatneſs, no leſs Turgid and Exorbitant, without all *Warrant of Holy Scripture*, or, *Precedent for them, in thoſe Ages of the Church, that next Succeeded the Apoſtles.*

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